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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, H LINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, DECEMBER 15, 1838. NO. 905--VOL. XVII.—NO. 50.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

THE WORLD OF SPIRITS.

Mr Editor,—in the American Biblical Repository for October last is an article on the 'Scriptural Idea of Angels,' by a clergyman of the German Reformed Church. Whatever may be thought of the article as a whole, it will not probably be denied by any one that the following extract from it (which is its conclusion) contains views of deep interest, and that these views are set forth with much good sense, and with great force and directness of language. The writer's idea of the spiritual world is not indeed new; but it is evidently his own, and he makes it intelligible to the reader; and it leaves a vivid impression of the *reality* of that now unseen world.

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The world of spirits is not, as many think, at a great distance from us, in other regions of the universe: it is wherever the material world is; we are in the midst of it. We are separated from it only by the gross matter with which we are now united; and when we shall be divested of these bodies, we shall be in another world, without being in another place. We shall then perceive objects of which we can now have no perception, because our senses are not adapted to them. The material world also will be to us a wholly different thing from what it is, inasmuch as its impressions will be made upon wholly different organs. It may be presumed, there will then be no such ideas of extension, of solidity, of space, etc. as we now have; nor shall we receive either pleasure or pain from the same objects which produce them now. In a word, we shall be as the angels of God, and the world will be to us what it now is to them. The world of spirits, therefore, is not another place, but another state of being. We are now in the presence of God, of Christ, and of angels; and we shall see them as soon as we shall have passed through our coming change. Of this truth Jesus gave intimations to his disciples, when he appeared to them, without locomotion, and knew what they had spoken in his absence; when he told them, 'Wherever two or three are gathered together in my name, there am I in the midst of them;' and when he said, 'Lo, I am with you always, even to the end of the world.' What the Scripture says about a heaven above us, and a *sheol* or *hades* below us, is accommodated to our capacity and previous conceptions. When Jesus ascended into heaven, he did not quit our world; but he withdrew from our state of being into another, and adapted the manner of his withdrawing to the conceptions and the mode of thinking of the mass of mankind. Christ is with us still; his angels are near us; we are in the immediate presence of God. If we sin, we cannot be hid; if we do well, we are seen in so doing; if we are in distress, or in danger, our situation is observed, and our help is nigh at hand. In the church on earth we are come 'to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant, and to the blood of sprinkling which speaketh better things than that of Abel.' 'Wherefore, seeing we are compassed about by such witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher our faith; who, for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.' The Father's house is the great universe: our world is but one of its mansions: there are others besides this one; and all of them are inhabited by the innumerable family of Jehovah, the common Father of all.'

FREQUENT REMOVAL OF THE CLERGY.

We often hear vivid descriptions of the state of things under the pastoral relation as it existed in olden times, when what are termed '*life settlements*,' were the order of the day; when the engagement between the pastor and his flock was considered almost as indissoluble as the marriage vow; and when the newly settled incumbent of the sacred office, taking his position as for life, entered it with a determination to be content with his lot, prepared to improve to the best advantage all the favorable circumstances which it presented, and resolved to vanquish by abiding prudence, and by persevering wisdom and toil, all the difficulties with which it was surrounded. In the spirit of these determinations, he indentified himself with his people; made *their* interests, hopes, joys, and sorrows his *own*, and felt himself to be theirs to live and to die with them. He baptized all the children of his flock; taught them all their catechism; joined them all in holy wedlock; brought them all, as far as might be, forward to the sacred table; counselled with them all in their trials and perplexities; knelt beside all their beds of sickness; poured the oil of heavenly comfort into all their hearts during the dark hours of their sorrows; and, then, with holy words, did the last rites over their remains, as he laid them, 'ashes to ashes and dust to dust,' to sleep awhile on the bosom of their [illegible] finally, his own venerated [illegible] being at length laid low, [illegible] pulpit and the altar at [illegible] ministered in hallowed [illegible] flock, surrounded by old and young, by [illegible] stricken, weeping, bowed down people whom he had so often blessed; and carried at last to his silent sleep, ripe in excellence and in influence, full of years and of honor, and leaving behind, in his name, to after ages a shield to the truth, a persuasion to godliness, and a theme for the blessings of the poor.

We hear descriptions like this, and doubt not that, in some instances, and to some extent, they are pictures from real objects. The system of settlements for life had, indeed, its evils; and they were neither few nor small; still, on the whole, it had immense advantages; and the influence of the clergy has, no doubt, suffered by the shock which finally pushed that system from its foundations. Under its successor it frequently happens that before a clergyman has had *time* to acquire influence, he is removed from his post of labor. He took it, not as his home for life, but as a stopping place on his way to something beyond. He never, therefore, suffered his sympathies to link themselves with those of his temporary charge. He left them with feelings of but slight regret, and they lost him with sentiments of but slender esteem. This process, often repeated, and in numerous places, and by the body of the clergy, has, with many, generated a distrust of the clerical character, and with more, weakened the bonds of clerical influence. The pastor is now seldom regarded as the father of his flock, as the bosom friend in every home of his parish, as the guide, the counsellor and light of his charge on their way to a better world;—but as a temporary teacher, to be listened to a little while, and then to be followed by another, teaching perhaps the same, perhaps a different faith. The foundation of things is unsettled; it is heaving up and down like the besom of the unsteady deep; it is full of uncertainties, and the people know not on what to rest, with the confidence that it will support them.

This state of things among a people who do not adopt an itinerant ministry, is, questionless, fraught with mischief. The picture of these mischiefs is, we doubt not, often overdrawn; still, they are mischiefs of no slight character. They strike a serious blow at the root of solid and useful clerical influence. They have already done much, and are still doing more, to strip the character of the clergy of its power for good over the habits, opinions and feelings of a staid and settled population, wherever such a population can be found.—*C. Witness.*

THE LUTHERAN CHURCH AND GERMAN EMIGRANTS.

Professor Bokum, late of Harvard College, recently made an interesting address at the Marlboro' Chapel, Boston, on the state of the Lutheran, Calvinistic and Catholic Church in Germany, from which we extract the following remarks respecting the Germans in this country:—*Lutheran Observer.*

The Augsburg Confession (said Mr Bokum) has been adopted as the standard of doctrine, by a majority of the Protestants on the continent; and the number who now embrace it is from 20 to 27,000,000. It is received by more than twice as many as any other creed. The Lutherans in the United States have over 2,000 churches; but their influence is confined to the German population. In Pennsylvania, a great portion of the population is of German extraction; and in Western New York and the Western country generally, their influence is increasing. While in Boston, there are only 300 or 400 Germans, there are in Cincinnati 10,000, and in New York, 30,000.

The rites of the Lutheran church are different in different parts of Germany. In most instances, the government is by consistories and superintendents,—an intermediate form between Episcopal and Presbyterian—holding that there is no law of Scripture for the regulation of church government; but that a diversity of order in the ministry promotes subordination and good order. In Sweden and Denmark, it is Episcopal. In this country, it has experienced the influence of our domestic institutions. It comes nearest to that of the congregationalism of New England. The liturgy is seldom used; though some of the festivals are observed.

In our efforts for the benefit of German emigrants, we should endeavor to impress them with the importance of learning the English language, so as to avoid the danger of forming an empire within an empire: and that they may enjoy the benefit of sources of knowledge and improvement to which they cannot otherwise have access. They ought also to be very guarded in their use of the political privileges which the laws of this country allow them; as, by being suddenly invested with rights which they have not been accustomed to exercise, they are liable to give way to their circumstances, and mistake rudeness for freedom of speech, and to confound forwardness with independence. There is still greater force in this remark as applied to the Irish.

The Germans are less susceptible of religious influence than in their own country. The great extremities to which they are often reduced by their immediate wants, has a tendency to magnify the interest of time above those of eternity, and to deaden their sensibilities in regard to spiritual things. A deep interest in the cause of religion is almost confined to those regions where the German churches are brought into immediate contact with American churches and American revivals. In Lebanon, Pa., the wall of partition is virtually removed between the Lutheran and Calvinistic churches—a conformity which the king of Prussia in vain endeavored to bring about by the force of authority.

As to the present state of the Catholic church,—it prevails [illegible] Augusta and the States of the South. The [illegible]ate and spirit of the South is less favorable to Protestantism than the North. In the German provinces of Austria, the spirit of bigotry is so rife that the Protestants in Tyrol have been compelled to leave the country. Still, it is certain that this church is greatly losing its power. France, Spain, and Portugal, are gradually preparing to throw off the yoke. In Austria, there are three classes of Papists, who are severally distinguished, according to the degree of their zeal for Catholicism, by the appellations of *Whole Popes*, *Half Popes*, and *No Popes*. The freedom of thought which has prevailed in Germany has exerted a powerful influence upon the Catholic church; and instances of intolerance are less frequent than in Ireland. But a few days ago, I was informed by Prof. Stowe, of Cincinnati, that the German Catholics of that city were very generally accessible to kind Christian influence; and I have been confirmed in the impression that the course pursued towards the Irish Catholics, in attacking their religion and exposing the evils and vices of their system, is far more calculated to excite their passions than to gain their hearts or consciences. A different course has been pursued towards the German Catholics. They have been approached with Christian kindness, and spoken to as persons whose affections are alienated from God, and told of the Mediator and the Holy Spirit and their need of regeneration, and many of them, it is hoped, have sought and found forgiveness of their sins.

WHITFIELD'S PREACHING.

The Infidel Hume was once asked what he thought of Whitfield's preaching, soon after he had listened to him in Edinburgh. 'He is sir (said Hume) the most ingenious preacher I ever heard. It is worth while to go twenty miles to hear him.' Here Mr. Hume repeated a short passage which he recollected, from the conclusion of the discourse which he heard. 'After a solemn pause, he thus addressed his numerous audience—'The attending angel is just about to leave the threshold, and ascend to heaven. And shall he ascend and not bear with him the news of one sinner among all this multitude, reclaimed from the errors of his ways.' To give the greater effect to this exclamation, he stamped with his foot, lifted up his hands and eyes to heaven, and with gushing tears, cried aloud, 'Stop, Gabriel, stop Gabriel! Stop ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God.' He then, in the most simple, but energetic language, described what he called a Saviour's dying love to sinful men; so that almost the whole assembly melted into tears. This address was accompanied with such animated, yet natural action, that it surpassed any thing I ever saw or heard in any other preacher.' This is Mr. Humes's description of Whitfield's manner of preaching; and he who is familiar with human nature will not wonder that such crowding thousands ever thronged to listen to his ministrations. However absurd and false many of his notions were—but let this pass—we are speaking now of Mr. Whitfield's *manner* of preaching. There was a flow of soul—an energy, and warmth in what he said, that made its way to the heart, and powerful and lasting were the results. It were well for the cause of vital, practical godliness, if *we* had more preachers who had caught that burning zeal for the increase of truth and righteousness, which flamed so mightily in Whitfield's ardent bosom. 'It is good to be zealously affected always in a good thing'—so saith the apostle.—*Me. C. Pilot.*

LIBERIA.

The Commercial Advertiser contains a long and very interesting letter from Dr. S. M. Gobeen, physician to the Methodist Mission family in Liberia, to Dr. D. M. Reese of this city, from which we make the following extracts:—*N. Y. Obs.*

Monrovia, West Africa, August 8, 1838.

It is a source of great pleasure to me to be able to inform you that all the colonies are in a prosperous condition. The vigorous exertions and anxious devotedness which characterizes the efforts of the citizens to elevate and establish themselves permanently in the possession of privileges moral and political, almost amount to enthusiasm.

The people are industrious and persevering in their attempts to gain a comfortable livelihood, temperate and economical in their habits, and appear to be really enjoying life.

I have inquired diligently, and I have yet the first man to find who would leave Liberia for a residence in America on any terms.

The moral and religious state of society is very good; this is emphatically a church going community. In this town we have a 'moral friendship society,' a 'union sisters of charity society,' a 'female benevolent society,' a 'missionary society,' a flourishing 'temperance society,' and to the above list we have recently added a 'Liberia Lyceum.' The lyceum is well attended and promises to bestow much lasting good upon the citizens.

Will the time not shortly arrive, when you can successfully petition the Congress of the United States for an American vessel to be sent here, that the slave trade may be effectually broken up along the coast of Liberia? Such a force is greatly needed to protect the Liberia coast trade, and to put a speedy check to the invasions of the slaver. The community here is too young and weak to put down the evil, and being so, for want of sufficient aid is obliged to regard with seeming indifference the numerous Baltimore clippers and other vessels that are frequently seen on our borders, and are known to be slave ships. Any indignities offered to the slaver and his vessels, would be revenged upon our colonial traders, perhaps to the total destruction of all the trading schooners, which would at once entirely destroy the trafficking carried on by our small craft—cut off the communication (by sea,) with the sea-board settlements, and thus stop one of the principal sources of wealth to the colony.

Slavery in the United States, in its worst form, and under the lash is not so bad as slavery in Africa in its mildest form. It is a well known truth, that in Western Africa nine-tenths of the whole population are in a state of slavery. The females are all sold at an early age, to be, when they grow up, wives or *beasts of burden*, as their proprietors may require. If the majority here were not slaves, how would they ever get into the foreign slave dealers' hands? Where do the Portuguese and American-Spaniards get their cargoes of slaves? by plundering and ravishing the country? no; by seizing and tearing them from their habitations along the coast? no; nor yet by hunting them from place to place with dogs; but they are obtained from the kings of the country, who send and bring them from the far interior in droves, and sell them as cattle to the highest bidder. They are sent in hundreds from the interior to the 'slave factories,' and sold for tobacco, powder, guns, cloth, and whiskey. Our coast is thickly settled by natives, who dwell secure from molestation by the slavers; they are not stolen and gathered promiscuously, by every and any means; nor are they deprived of their liberty when they are forced to leave these shores—they only change masters. Slaves they are, and such they have been to the most savage rulers, who inflict upon them the severest punishments, and feel free to kill, to eat, or to throw them alive upon the funeral pile, at pleasure. Slavery in the States, though an evil, cannot possibly be as great a one as it is here. There thousands hear the word of God, and become soundly converted to the Christian faith; here, hitherto, they have no such opportunities, and it appears evident that God is about to overrule, through the instrumentality of the Colonization Society, this as he did Joseph's slavery in Egypt, and thereby bring about a great and lasting blessing to this whole country. I have heard men, who have been taken from this country in slave ships and returned by the Colonization Society, bless God that ever they were bought by the slaver and carried to the States, where they heard the gospel preached, and had their dark understandings illuminated by divine grace.*

Here is the country where slavery in all its legitimate and concomitant horrors exists. Africa is the mother that clings to it as her only, her dearest offspring; here is the land for the 'Friend of Man' to commence operations, and the believer in 'equal rights' and the 'Liberator,' to begin their work of charity. And here is the country so deeply dyed in the sin and blood of slavery, as to require all the abolitionists and colonizationists, and their united means and labors for centuries, in clearing its skirts and removing the foul stains that make her the prize money of other nations.

My mind concerning the climate of Africa, and particularly this *notorious* Cape, is the same now that it was years before I set foot upon it—I have had no reason nor just grounds for changing my opinion in any one respect. The diseases in this climate are very manageable, provided the practitioner does not *manufacture* them. The fevers are positively of a simple grade, and as I said above, if not *tortured* into complexed forms, are easily subdued.

It is better than a year since my arrival here; in that time I have fully acclimated white men and white women, young and old, married and single, and there is not now a diseased or implicated organ in any of them. I do not wish to be understood as saying that the influences of this climate are not dangerous; not at all—I only say that judicious persons, with proper attention and care, may completely rise above them all. Your missionaries are all in good health; those sent out by the ship Emperor have not had fever enough at any time to require regular attention, nor *any* for several months.

Among the colonists I have been practising daily, since a short time after my arrival, and to the present, have only lost two patients (children), who were regularly mine.

My own case is still a rare one—I have been up rivers day and night, out in the woods, and in almost every degree and variety of exposure and have had no fever for four or five months, and then only a touch of half a day's duration.

P. S. A vessel, said to be a pirate, visited our harbor on Sabbath last, August 5th; but left without offering any violence to the vessels in the harbor. She was well manned, and mounted with pivot guns—would not let the Kroomer board her.—Flag, Portuguese-officers, Americans; fitted out at the 'third city in the Union,' and said to be commanded by a Captain Taylor or Williams. The officers were dressed in man of war style.

*Several of these individuals are now preaching the gospel to the heathens and others.

We have viewed with grief and with regret the division which has been for some time going on in the Presbyterian Church of this country. We have not undertaken to judge between the two parties, which on the whole appear to be pretty equally balanced, for we have fully believed that there are many good men and wise men on both sides, whom we would be loath to condemn. But from our knowledge of human nature and of human passions, even in the best, St. Paul not excepted, we suspect that both parties are running rather too much to opposite extremes, one of them holding too strongly to their ancient, but still uninspired rules and interpretations, and the other perhaps allowing innovations to be made rather too rapidly, though they are certainly in the right in supposing that human beings even in Religion, or rather especially in Religion, have not yet attained perfection. The following from the Philadelphia Observer, will give our readers a painful perception, of the present state of things and of feelings in this warfare, which the contending claims of money cannot fail very greatly to embitter.—*C. Statesman.*

'EXCOMMUNICATION OF DR. BEECHER.—We understand that a portion of the Synod of Cincinnati at their late meeting solemnly excommunicated Dr. Beecher Dr. Dickerson, Professor Biggs, and a large number of other ministers embracing a large majority of the Presbytery of Cincinnati by a vote declaring them no longer members of the Presbyterian church. The names of the Professors of Lane Seminary are mentioned in particular, and measures we understand are to be immediately taken to wrest the funds of the Seminary, from those by whom they are now controlled and place them in the hands of the reformers at the west. Not satisfied with having seized on the entire funds of the General Assembly, amounting to nearly or quite $300,000, including funded property and the two seminaries, they are now attempting to seize the funds which have been gathered by the friends of the constitution exclusively, and even while most of the donors are still living, and who gave their money for the very men who are now the incumbents—an attempt, which, for injustice and open barefaced oppression, never probably had its parallel in Protestant Christendom. The next effort will doubtless be to wrest from us our houses of worship and the burial places of our dead.'

For the Register and Observer.

'Amongst them all grows not a fayrer flowre
'Than is the bloom of comlie Courtesie
'Which though it on a lowlie stalke doe bowre
'Yet brancheth forth in true nobilitie.
'The gentle minde by gentle deedes is knowne
'For a man by nothing is so well bewrayed,
'As by his manners.'—*Faerie Queene.*

'Familiarity breeds contempt' says the schoolboy's copy-writ, and his sister's sampler, and if the adage be an old, it is to say the least, a true one. And why? Is it not because courtesy and hypocrisy are synonymous terms. Is it not because the younger part of our community, are taught to wear polite manners, and sunny smiles, only with their holiday dresses, because they have early access to Lord Chesterfield, and are convinced that these are part of the necessary distinctions of good society? If this is true, should they not be undeceived, should they not be told, that genuine courtesy flows from the heart, that it springs from a sincere love of humanity, and the wish to soothe the irritations to which it is liable? Courtesy cannot be worn one day, and thrown aside the next,—it cannot be donned in the presence of a stranger and doffed in the society of an intimate friend—it clings closer than the tunic sent by Dejanira to Hercules,—it is the impulse which actuates every movement of the soul. Intimacy receives its death-blow, when rude jokes, and cutting sarcasms, roughly jar upon the heart-strings. What is called 'a proper regard for the conventions of society,' is easily acquired in proportion as one sees more or less of the world; but the graceful deference and flowing compliment, which are put on or off, to suit the nature of the circumstances in which the individual is placed, cannot bear with propriety the name of courtesies. Such is the courtesy however, of one half the world, and it is emphatically an *illustrated lie*, while the characteristic distinction of the genuine, is perfect truth!

Yes—would the young 'debutante' in society, possess that winning charm of manner,—that affectionate interest in others, which is so alluring in itself, to beautiful in its results—her heart must be transparent as crystal—she must be perfectly true to her nature. Truth always reaches the soul, it is eloquent unaided; but if one is pressed to do this, or that, with feigned earnestness she feels the hollowness of her neighbor's professions, and can she reply, with aught but chilling coldness to the request? 'I would not be polite for the world!' exclaimed a young lady, with all the sincerity and *brusquerie* of Esther Clarendon. 'But I would,' returned her sister, 'first, because courtesy is a part of the Christian religion, and secondly, because it renders us much more agreeable to others, and enables us to do kind actions, with much greater effect, than if we were harsh and unprepossessing in our manners.' 'Then I must be very disagreeable to others, and all the good I do, must undo itself,' returned the younger girl, 'for polite I cannot, and polite I never will be.' 'Hypocritical you are not, and hypocritical you never need be, my dear Mary, but polite and courteous, you are, and almost unconsciously. You endeavor to make yourself as agreeable to others as possible, that they may be happy while in your society, and often have I seen you by a timely word, turn the current of a conversation just on the point of becoming embarrassing to a companion, because your kind heart is pained when another is in distress—you are respectful and delicate, in your allusions to the sick and aged, because you would not add one bitter drop to the cup which is already running over—how often have you repressed a witty retort, or a well deserved reproach because you felt that by giving utterance to it, you might wound a susceptible heart, or give another the pain you were enduring—and what are these but acts of courtesy—courtesy of the gentlest and most femenine nature?' 'Nay, Ellen, that last act of courtesy, seems something like 'heaping coals of fire' on an enemy's head, and with all due deference to your judgment, I am not quite so saint-like as you would have me think myself. I never invite a person to visit me, whom I do not wish to see. I never tell one I am happy to see her, when I wish she had staid away. I never say to a companion 'What a delightful evening, I passed with you last week,' when I mean, 'You cannot tell how inexpressibly stupid I thought you, last Thursday!' I keep to the truth, and endeavor to express by my language, what my heart feels. I never compliment any one, for I always feel very silly when I am complimented, and your *polite people* do all this.'

'My 'polite people' as you call them, may, but my courteous people do none of them. Courtesy teaches us to do all we can to make our associates happy. Jesus was courteous in his intercourse with the disciples, and he is the Christian's model. The harshest truths may be told in a pleasant manner, and the gentlest may be communicated with unprepossessing roughness.'

Between intimate friends and inmates of the same dwelling, there is little occasion for ceremony, but the total disuse of *courtesy*, which often occurs, is the foster-mother of that contempt, which familiarity breeds.

True courtesy is perceived by the lively expression of the countenance, the sweet smile, which accompanies every [illegible] of greeting. It encourages the timid, relieves the distressed, represses indelicate forwardness, and restores the self-possession of all about it, without any reference to itself. It is impossible to become a Chesterfield, without hardening as stone, both the conscience and the heart—but, to become truly courteous, it is only necessary to foster every benevolent impulse, every praise-worthy affection, every kind desire.

C.

That man 's a shadow, old Experience cries;
The earthly shadow, wiser Faith replies,
Of an eternal substance in the skies.

(From the American Mechanic.)

THE MECHANIC'S STUDIES.

Discouragements.

In smoothing the way for the working-man towards the attainment of knowledge, I find that I have not many predecessors.* It is only in modern times that any such assistance has been systematically proffered. Among the works of the ancients, there are none which invite the laboring classes to share in the banquet of science; and even in later days, the popular essays of Johnson and Addison have been addressed to the wealthy and the gay. Within a few years past, the cause of popular education, in all free States, has begun to assume its just rank; and various publications have been made to stimulate the productive portion of nations to inquiry and culture. Still there are many objections to be met, and many discouragements to be blown away, before we can awaken to action even those who admit the excellency of education. I propose to evince to the intelligent mechanic, that the acquisition of learning is practicable; that there is no obstacle which may not be surmounted; and then, in succeeding papers, to show by undoubted facts, that every sort of difficulty has actually been overcome. Let me consider some of the objections which are likely to arise.

1. *The acquisition of learning is a great work, and I am appalled by its vastness.* True, the work is great, but not impossible. To attempt the whole circle of sciences would be vain; but to gain a part, and that a large part, is by no means out of the question. Dr. Johnson somewhere uses a happy illustration, of which I can only recollect the outline. Let a man sit down at the foot of a high mountain, to contemplate its greatness, and he will be ready to say, 'The attempt is futile; I can never go over it.' Yet, on second thought, he perceives that the work is to be achieved, not at one mighty leap, but by successive steps, and by the simple process of putting one foot before the other. The same great philosopher has said: 'The chief art of learning, as Locke has observed, is to attempt but little at a time. The widest excursions of the mind are made by short flights frequently repeated: the most lofty fabrics of science are formed by the accumulation of single propositions.' Sands make the mountain, moments make the year. The rock is worn away, not by sudden force, but by perpetual droppings.

2. *I am poor, and cannot hope to become a scholar.* Blessed be God! no golden key is required in order to enter the garden of knowledge. Poverty offers hindrances, but only enough to induce more strenuous efforts. I mean to adduce examples of wonderful attainments made by men whose penury was greater than that of any one who reads these pages. Much may be learned from a few books, and much may be learned without any books at all. Some of the most brilliant discoveries in philosophy and chemistry have flowed from experiments, the whole apparatus for which did not cost a dollar. Let the poor man think of Heyne, Hutton, and Ferguson, of whom more hereafter. Wealth does not ensure learning. Indeed, opulence relaxes perhaps quite as much as want contracts the mind. One of the papers of the Rambler is entitled, 'On the difficulty of educating a young nobleman.' It is possible that if you were rich you would be far less disposed to acquire knowledge than you are at present.

3. *My occupation is laborious, and I have no time for study.* Certainly you are unable to command as much time as men of leisure; but you overrate the difficulty. There is not one person in ten who does not spend some of his hours in idleness, if not in vice. Most hard-working men pass more of their time in actual labor than is good for either mind or body: nature is supported with moderate toil, and there should be a portion reserved for the refreshment and discipline of the understanding. Besides, more may be learned by devoting a few moments daily to reading, than you would at first suppose. Five pages may be read in fifteen minutes; at which rate one may peruse twenty-six volumes, of two hundred pages each, in a single year. By saving the broken fragments of time, and redeeming hours from sloth and sleep, it is almost incredible how much may be accomplished without interfering with the most industrious habits.

4. *I have no teacher or assistant.* A good instructer is of great use, and saves much unnecessary labor; but even this is not indispensable. You will see from the examples which I shall give, how many have become learned in spite of this defect. Most educated persons, even among those who have enjoyed the best tuition, will tell you, that by far the most valuable part of their education is that which they have given themselves. Some of the greatest philosophers and scholars whom the world has seen have been literally *self-taught men.* Only determine to acquire knowledge; use the best helps you have; and wherever you may begin, you will certainly end in great acquirements.

5. *My early education was neglected, and I am now too old to begin.* Let me call the attention of every youthful reader to this objection. How powerful an argument may be drawn from it in favor of beginning at once! But even to those who are somewhat advanced in life, I would say with the proverb, 'Better late than never.' Be encouraged: you have lost the highest prize, but there are others behind. It is true that the man who begins his journey after the sun is high, cannot overtake him who started at dawn, but by activity he may still do a great deal. You will have to work harder than others, but your gain will be just in proportion to your own efforts.

6. *My talents are only of the ordinary kind.* Be it so: you may still employ them so as to add immensely to your profit and happiness. It is an injurious error to suppose that the difficulties in the way of knowledge can be overcome only by extraordinary genius. Sir Henry Savile, provost of Eton, and one of the translators of our English Bible, used to say, 'Give me the plodding student. If I would look for wits, I would go to Newgate. There be the wits.' That same good sound common-sense which conducts you through the details of your trade, will, if properly directed, lead you to the most

desirable attainments in knowledge. Perhaps you may never become a Bacon, a Newton, or a Pascal, but you may obtain enough to double your usefulness and your comfort. Lay it down as a maxim, that no difficulty, arising from outward circumstances, can effectually resist a steady determination to excel.

*There is, of course, an exception here in favor of one or two excellent compilations, which are recommended on another page.

For the Register and Observer.

THE LORD'S SUPPER.

It is strange, that so many sincere believers in Christianity regard the celebration of the Lord's supper with indifference, and are content with a total neglect of it. There is an inconsistency in this conduct, for which it is not easy to account; though it is not uncommon to detect strange inconsistences in the character of most men. If this neglect or indifference were justly to be attributed to a belief, that the ordinance was designed for the observance of the apostles, and was obligatory only on them, there would be some excuse for the omission: or, if those who neglect it, do so from a sincere apprehension of being insensibly led to give too much importance to external religious rites, and to be less careful to regulate their conduct aright, or to practice the moral virtues, there would be reason to pity, rather than to censure and condemn them. 'To pity them;' not because they thought justice and truth of more importance than to pay tythes of mint, annise and cummin; but that they should suppose the *means*, the forms and rites of religion, hostile or unfavorable to religion itself; or that, because they generally observe the moral precepts of Christ, they may justly and safely disregard any ordinance which he has appointed.

We all admit that the forms and rites of religion are not the great end of Christianity. They are stated to be only the means—and if it be admitted that they are *means*, then they are to be regarded and observed, rather than slighted or treated with indifference.

Public and social worship, and stated seasons for religious instruction are but *means* to acquire the spirit of the gospel and a real Christian character, both as to knowledge and disposition. And are such as neglect these means likely to be devout and religious? Or are such person remarkable for an habitual observance of the moral duties, of a domestic, personal and social nature? Or, is itnot not orious, that they who usually neglect these *means*, are undevout, destitute of religious sensibilty, and are no farther moral and virtuous even, than are necessary to maintain a decent reputation in the world, and to possess a portion of influence in society, which is important to their worldly interest?

The due observance of the Christian festival, or Lord's supper, is one of the *means* to excite religious feelings, of most happy influence.

Here, the Savior is particularly represented in his surpassing love for mankind, and in his disinterestedness, and his spirit of self-sacrifice, and his submission to the most severe sufferings, for our truest, our spiritual welfare: and as one who has shown the way to immortal happiness, and given us instructions by which we may become qualified to enjoy it.

It is believed that no one can attend the ordinance in a proper spirit, without receiving great spiritual good, by having his devout feelings kindled by the excitement of his gratitude to the Redeemer, and by producing resolutions to follow his example, and to obey his precepts more carefully in future.

That the hypocritical and pharisaical may and do observe this, as well as other religious *means*, or rites, can be no reasonable apology for the neglect of it by the sincere believer. The sin of an improper observance, or the perversion and abuse of the ordinance, lies at the door of the hypocrite, and if his mere *formal* attendance on public worship, does not and ought not, to excuse our non-attendance; so, neither can his insincere attention to the other rite, or means of religion be a just excuse for any one, in his neglect of it.

It is enough for us to be convinced, that Christ instituted this rite, for the observance of his disciples in all ages, and not for the apostles only: and if our desires of spiritual good are sincere, we shall not be deterred by the formality of some others; nor can we be justified in our omission, from such a consideration. That it was designed to be perpetual, is plainly implied in one of St. Paul's letters to the Christians at Corinth: and it is believed that whoever attends it with suitable motives and with a heart open to good impressions will not fail to receive spiritual benefit. B.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I take the liberty to occupy a few lines in your paper, in regard to a long practised custom in many of our churches, which besides being wholly useless, is productive of much evil among a class in our community. I allude to the practice of loitering, or standing about the doors, and steps of our houses of worship, before service; although much may have been said upon this subject, it is yet practised to a great extent both in town, and country, by a large proportion of the male church-goers, particularly the younger. It cannot be denied, that the conversation which usually takes place at such a time, is of a light, and frivolous nature, which must wholly unfit the mind for participation in the sacred services of the day; besides the deliterious effects of the example constantly before all classes of worshippers.

Any habit of this nature, which tends more or less to make the House of God a place for show, or the parade of fashion, should be discountenanced by every reflecting mind as injurious to the desired effect of the true spirit of religion.

May we hope ere long, to see a better feeling on the subject abroad in the community.

Boston, Dec. 8th, 1838. C.

It may be satisfactory to our readers to know the form in which the controversy in the Presbyterian Church is presented for trial in the Supreme Court of Pennsylvania. The General Assembly of that church is a corporation of this State. James Todd, Frederick A. Royal, Esquires, and others, trustees appointed by that portion of the church called the 'New School' in May last, having been refused seat, at the board, obtained from the Supreme Court a writ of *quo warranto* against the Rev. Dr. Green and others, appointed to the same station by the old school party, to show by whose authority they hold their seats; and thus the question of authority to elect Mr. Todd and his associate comes up between the two bodies claiming to be the General Assembly. Although the name of the commonwealth is used, the public have no more interest than in any other suit, and Judge Sargeant, sitting at Nisi Prius, therefore refused the preference to which the Commonwealth is generally entitled if *demanded* by the Attorney General, who, in this cause, was not present and had not authorized the counsel of the relators to ask a preference. Although both parties were ready for trial, the cause takes its place in the docket, and by consent of parties has been postponed till the next court of Nisi Prius in February, when after the facts have been decided by a jury, the case, it is presumed, will be finally determined by the court in bank, at March term.—*Philad. Nat. Gaz.*

FOR THE REGISTER AND OBSERVER.

RELIGIOUS CULTURE IN SCHOOLS. No. 2.

Mr Editor,—In my previous number on this subject it was proposed to glance slightly at the course pursued in the Schools of other countries on the subject of religious and moral culture. The materials are not at hand to do it any thing like justice; but the few facts which we shall endeavor to throw into this communication will indicate the principles and spirit of moral and religious education which pervade all those systems of education where they have gone the deepest into the merits of the case.

The Prussian Schools (not Russian as *printed* in the last number,) have attracted to themselves within a few years past, the gaze and admiration of the world. And not without cause. The system, as a system, approaches nearer to a perfect one, than has ever before been reached by civilized man. The general outline of instruction in these Schools may be understood from a single sentence taken from their fundamental law. 'Primary instruction shall have for its aim to develope the *faculties of the soul*, the reason, the senses and the bodily strength. It shall comprehend *religion and morals*; the knowledge of size and numbers, of nature and man; corporeal exercises, singing, and lastly imitation of form by drawing and writing.' Among the branches which they maintain is necessary to constitute 'a complete elementary School,' the first they name is this—'1. Religious instruction, as a means of forming the moral character of children *according to the positive truths of Christianity*.' Another extract will exemplify very strikingly the moral and religious spirit which pervades all the provisions of their fundamental law. 'The first vocation of every school says the law of 1819, 'is to train up the young in such a manner as to implant in their minds a knowledge of the relation of man to God, and at the same time to excite and foster both the will and the strength to govern their lives after the spirit and precepts of Christianity. Schools must early train children to piety, and must therefore strive to second and complete the early instructions of the parents. In every School therefore the occupations of the day shall begin and end with a short prayer, and some pious reflections which the master must contrive to render so varied and impressive, that a moral exercise shall never degenerate into an affair of habit. * * All the solemnities of the Schools shall be interspersed with songs of a religious character. Lastly the admission of the scholars to the communion, should be made an occasion for strengthening the ties which might unite master and pupil, and of opening their minds to the *most generous and sublime sentiments of religion*.' One other extract only is necessary to explain the manner in which this instruction is imparted. 'Difference of religion in Christian Schools necessarily produces some differences in the religious instruction. This instruction shall always be adapted to the spirit and the dogmas of the Church to which the School belongs. But as, in every School of a Christian state, *the dominant spirit, common to all modes of faith, ought to be piety and a profound reverence to God*, every School may receive children of another communion. *Masters and inspectors must most carefully avoid every kind of constraint or annoyance to the children on account of their particular creed. No School shall be made abusively instrumental to any views of proselytism*; and the children of a persuasion different from that of the School shall not be obliged, against the will of their parents, or their own, to attend the religious instruction or exercies in it.' &c.

These few extracts will show the spirit and manner which run through all the laws providing for the elementary, burgher and normal Schools of Prussia on the subject of religious culture.

The Schools in France at the present time are modelled, or are modelling on the system of the Prussian Schools; qualified and adapted however to the peculiar feelings and opinions of that people. The views which are entertained by them on the subject of religious and moral culture, may be gathered from the opinions expressed by Cousin, addressed by him to the Minister of Public Instruction and Ecclesiastical affairs. He says, 'without neglecting physical science, and knowledge applicable to the arts of life, we must make moral science, which is of far higher importance, our main object. * * * We must lay the foundations of moral life in the souls of our young masters, and there we must place religious instruction,—that is, to speak distinctly, Christian instruction,—in the first rank of our normal Schools.' * * * * 'Religion is, in my eyes, the best,—perhaps the only basis of popular education. I know something of Europe, and never, have I seen good Schools where the spirit of Christian charity was wanting.'

As we had occasion to observe in our previous remarks, Primary instruction in Scotland and Holland, as well as in Germany is known to be profoundly religious. In England the subject has received a full investigation by an able Parliamentary Committee. Their national Schools so far as they extend have always kept this subject steadily in view; and in Ireland, with all the difficulties that encompassed the topic, they have by the mutual agency of the great [illegible] which divide that section of the British [illegible]re, agreed upon a set of books which are satisfactory to all. This series of manuals, four in number, are now before me. They are 'recommended by the Commissioners for the Education of the Poor in Ireland,' and we have the best authority for saying, that they were prepared under the eye, and received the approbation, of the highest Prelates of the two great divisions of the Churches in Ireland.

These facts indicate as we think two important considerations. The first is, that all over Europe where Education has received any attention, notwithstanding their arbitrary and monarchical forms of government, where virtue is not considered an essential element for the safety and correct workings of their institutions, religion and morals receive the most profound attention in the popular Schools of their respective countries. How much more is it necessary in this? The second is, that there does not appear to be any insurmountable difficulties to the adoption of a system here, which may be satisfactory to all sects and parties. 'Where there is a *will*, there will be found a way.'

G.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 15, 1838.

A THRIVING PARISH.

A dwindling, dying Parish—a golden candlestick whose light is glimmering and fading, what a deplorable sight it is! A divided and contentious and backsliding congregation, what a monument of disgrace and shame to the believers—what an occasion of derision and triumph to the hosts of the adversary!

But on the contrary, what a glorious and beautiful object, is a thriving and flourishing Church! How widely like a beacon fire upon a hill, does it diffuse its warm and animating rays! How nobly does it operate for truth and Heaven! The whole community acknowledges its quickening virtue. The tongue of the scoffer is silenced and the armies of the aliens put to shame. The heart of the aged Christian grows young again, as he approaches its altar, and catches the pervading glow. The bands of the young, bring their fresh affections to mingle as sweetest incense, with the morning and the evening sacrifice. The mourner for a season forgets to grieve, as the soft influences of the spirit of peace, that seem to fill the Temple, descend like dews of Hermon upon her stricken heart. The cold and worldly mind, insensibly forgoes its carnal cares, and aspires to taste of the celestial cheer. The great cloud of the devout people continually electrifies the soul of the Pastor—and the soul of the Pastor, already glowing with Apostolic fervor, draws down Heaven's own fire to kindle the sacrifices of the people. Christendom from end to end, rejoices in its prosperity. The Spirit is poured out abundantly upon it. The work of the Lord is reviving in its borders. The great Master smiles to see its brethren dwelling together in unity. The smoke of its sacrifice is a sweet savor to the Most High God.

We propose to make a few remarks in regard to one or two of the essentials to the prosperity of a Parish.

In the first place—a parish is prosperous when its members are firmly united to each other in the bonds of fellowship. It is a *community*; its various members make *one body*; the life and strength of the whole is dependent upon that which every joint supplieth. The connection is most intimate—the relation of each to all and of each to the Heavenly Head most important and binding. Jesus said, in the midst of a religious meeting which he had gathered about him—'behold my mothers, my sisters, my brothers.' The tie should be like that of kindred. It is far from a healthful symptom, far from an encouraging state, when a band of *worshippers* are widely different from a band of *brothers*.

But in order to the existence of this fraternal love and union, it is necessary that each individual should not only determine that he will sow no seeds of dissension and aid to remove every springing root of bitterness—but, that he should take an active and interested part in the edifying of himself and of the whole body, in those *great spiritual interests* for which the association exists, and by which it lives. Love and Peace are the result of life and interest and action, and not of mere quietude and negative good will. The perfect bond is not like the loose fold that lightly clasps the flowing robe of the quiescent body—but a close and strong girdle that binds together the active and energizing members—the concentration of intensely acting forces—the sympathy of a band whose souls are quickened with the same grand end and whose hands are flying to finish the same mighty work.

But again, in order to the peace and prosperity of a Parish it is essential that its members adhere, closely and singly, to the one great purpose for which they are connected, and consecrated as a religious society,—the worship of God, and the fellowship of Christ: that they never fall into the grevious and baneful mistake of those, who bring into the church any other test, or seek, as if called of God, to divide the hearts of the people upon any one of the less comprehensive and more exciting topics of the day. '*Sacred to devotion and love*,' should be the motto upon the gates of the church, and upon the forehead of the Priest when he stands at the holy altar. The people forget all political, all party, all human distinctions, when, on the Sabbath, they come into the temple and appear before God. They are not known as called after this great statesman or that renowned general—after this or that band of reformers. They sit side by side, as the *children of God*—the servants of Christ. They come to hear the truth preached in love—*the* truth—and not *this*—or *that* exhibition and application of it. They come to be quickened in duty—all duty—every duty—each in its order—in its season, as they have need and opportunity—and not to have any one obligation pressed with preeminent zeal, with undue exclusiveness and frequency. The Preacher is set for the defence of the *Gospel*—and he should defend *it*—the whole of it—it first—it last—it midst and without end—against partizans—against reformers—against agitators—against infidels—against indifference—against the evil will. If he does this discreetly and temperately, in the spirit, and authority of the master; and the people, hear with honest minds, and look to Christ before all other objects, and lend their aid to secure the Church, as God's house, against the inroads of unholy passions, and over-zealous though well-meaning partizans, and all subordinate and agitating questions and interests—then the parish will be at peace, and its members united in love—and the work of the Lord be prospered in the midst. But this is the greatest and most difficult work to be done in our day by both people and pastor.

AFRICAN COLONIZATION.

We perceive that the Friends of African Colonization are beginning to make earnest and extensive efforts for the furtherance of their cause. We cannot but be impressed with the opinion that they are fast multiplying the numbers of the advocates and promoters of their measures; and we believe that the cause of colonization is destined to become much more popular than it has ever yet been.

Whether it will ever be effectual for the entire remedy of the great evil of Slavery, is not the question that we care to ask, so much as whether it may not be the means of accomplishing some important results, both in regard to the amelioration of American Slavery and the civilization of Africa. That it may be made to answer these ends appears to us sufficiently evident.

We gather the following particulars from the Colonization Herald.

The ship Emperor sailed from New York on Saturday, 8th December, for Monrovia, Cape Palmas, &c. The Rev. John Seys, and some five or six others, attached to the mission belonging to the Methodist Episcopal Church went out in this vessel.

Judge Wilkeson announces the purchase of a ship, the Saluda, of 384 tons burthen—live-oak frame—a fast sailer—new sails and newly coppered—in every respect in good condition for a voyage—well furnished—good accommodations for 150 passengers. This vessel is offered for sale on a credit of one, two, three and four years, if required, to free colored men of respectable character, capable of navigating the ship, and who will remove to, and sail from Liberia. Payments to be made in conveying emigrants from this country to Liberia, to be furnished by the American Colonization Society or the Pennsylvania and New York Societies. If applications for the purchase of the ship are not made by the 15th of December, the ship will be manned by a colored crew and make a voyage to Liberia under the command of Captain Waters, who will be authorised to sell her to enterprising colonists who are desirous to engage in commerce.

It is also proposed, we learn, that this ship shall touch at Norfolk, to take in such emigrants for Liberia as may be ready by the 25th inst.

The fine brig Oberon, chartered by the Maryland State Colonization, sailed on Thursday, 23d November, from Baltimore, for Cape Palmas. The Oberon takes out Drs. McDowell and McGill, and fifty emigrants, about thirty of whom are liberated slaves, equipped for this expedition by their former owners. Doctor McDowell has already seen service in Africa, having been physician and for a while acting Governor at Bassa Cove. Doctor McGill is, we learn a colored man.

The brig Mail has arrived at New Orleans, from Mississippi in Africa, and will set sail again in January, with a fresh body of emigrants for the new colony.

EMANCIPATION IN THE WEST INDIES.

The friends of Emancipation have been waiting with deep interest, to learn what effects would be produced upon the feelings and conduct of the negroes of Jamaica, when the period arrived at which they must leave the houses and patches of land which they formerly occupied, unless, by express contract with their quondam masters, permitted to retain possession. This period was fixed at the expiration of three months from the first of August, the day on which the system of Apprenticeship terminated.

The first of November, was on this account, as the New York Observer justly remarks, a much more perilous crisis in the affairs of the Island, than the first of August.

It seems, however, to be very well ascertained from the testimony of the Governor of the Island, Sir Lionel Smith, and others, that the negroes are peaceable and making gradual improvement.

The Governor says that their conduct has been quite as good as could have been expected from them, and shows that they 'deserved the boon of Freedom.'

The paper quoted above has received the files of West India Papers, to Nov. 3d: from an examination of which the Editor concludes, that 'the other Islands, are much in the same condition. It is plain that, up to Nov. 3d; (Nov. 1 was the day of danger,) there had been no insurrection, nor any serious apprehension of such an event among well-informed men.'

These facts are highly gratifying and encouraging to the friends of Liberty and Humanity.

A NOBLE PROJECT AT MOBILE.

A friend at Mobile has favored us with a newspaper containing the following articles which will be read with high gratification. We could make large comments, but the generous enterprize needs only to be published, not trumpeted.

BETHEL MEETING.

At a meeting held pursuant to public notice, at the Bethel, Sunday, Nov. 18, the following preamble and resolutions were unanimously adopted:

Whereas, the seamen and boatman of this port are not provided with a place of worship, or any one to teach them the means and blessings of Christianity, excepting heretofore for a small part of the year, being entirely destitute during the summer and sickly season, when a pious friend is most needed, be it therefore

Resolved, that an appeal be made to the merchants andcitizens of this city, for their co-operation in devising ways and means for the more effectual amelioration of this class among us, to support a teacher who will make it his business to visit among them and seek their temperal as well as spiritual welfare, and remains in the city throughout the year, the friend of seamen and others in times of sickness and distress. Be it further

Resolved, That we commend and approve of the plans and efforts made by a citizen of Mobile, (who has devoted most of his time for the past two years during the sicklyseason) for the advancement of this object, and in recently adopting the broad and truly Christian ground of establishing a free place of worship open to all denominations; no one being excluded for opinion's sake.

Resolved, That [illegible]rd this effort to establish a permanent p[illegible] of worship for seamen and others who wish to attend, upon these broad and noble principles, as the true and only proper method to effect attention and reformation, which must meet the warm response of every benevolent heart, especially of those who feel an interest in preserving inviolate the right of private judgment and liberty of consience in all matters of a religious character, more especially with regard to these classes.

Resolved, That the respected clergy of Mobile and the official members of the different churches be and they are hereby respectfully invited to attend and assist in conducting the religious services of the Bethel, whenever they can make it convenient.

Resolved, that religious services be held in this place every Sabbath during the year.

Resolved, That the editors of the several city papers be requested to publish the resolutions.

A board of officers, consisting of President, two Vice Presidents, Secretary, Treasurer, and twelve Directors, were nominated, several of whom have consented to serve, and as soon as the other gentlemen are waited upon to learn their minds, the list will be completed and published.

N. B.—A room has been partitioned off in the Bethel Hall, corner of Commerce and Government-streets, where the overseer may at all times be found to receive the subscriptions of those who wish to support this object, and where sick or disabled seamen, or others poor and destitute, may send word, and they will receive assistance.

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AN APPEAL TO THE MERCHANTS AND CITIZENS OF MOBILE.

Fellow citizens: Agreeably to the resolutions passed at the Bethel meeting last Sunday, which you have probably seen and read, a short appeal is now made in behalf of the objects contemplated, which are to establish free place for worship where all, of every name, may assemble for worship, who choose to avail themselves of the privilege; and secondly, to support a teacher who will make it a business to look out the sick and suffering among us, as well as attend the service on the Sabbath; and thirdly that this be done *during the sickly season*, when it is most wanted.

Some among us have seen and felt this destitution with no ordinary interest. We have not been able to comprehend the possible advantage likely to arise from merely having stated preaching, and a few tracts distributed, during the most healthy season, while in sickness and distress there is nothing done, save what our resident citizens cheerfully do. Now look at facts, and let plain truth have its weight.—We have seen a resolution laid before our board of Mayor and Aldermen to place our City Hospital in the entire control and management of the catholics; and why? solely because it is almost impossible to procure nurses for our Hospital, and what is more, and of vast importance, many good men do not visit the sick and distressed after they enter the walls of our hospital, while the catholics are unceasing in their attendance, to their honor be it said. It is a fact that there has not been a single regular visitor, male or female, who has visited our hospital to comfort and cheer the sick, during the past season; occasioned, no doubt, by the necessary absence of several of our respected clergy.

Again, how was it with us last year, when so many hundreds were dying and suffering among us? Who went about then, with others, to hunt them up and provide medicines and means? You see a retired citizen, who had gone to Pensacola for his health, returning immediately at the call of sickness, and commending his family, then at the north, to the care of Him who governs the world, devotes his time and talents to the sick and distressed, with others, as many among us well know. Who aroused us to activity last year, but the voice of Howard, through the press! And will any one now say his voice was not heard! Let the multitude who respond to that call and open their purses and their hearts, answer. Let the doings of the Samaritan Society recently established among us, answer.

Not to be tedious, who has taken an active, decided, and warm-hearted interest in the cause of human want and suffering, among all classes, in this city? Let facts answer. Who do we see devoting his time and exertions in divising ways and means, among others, to relieve the distressed in this place? Who has plead the cause of the poor, made their wants known, and sought a form? Let the establishing of a *free school for the poor* answer. Let the youth who will no[illegible] gathered from our wharves and streets, when they shall come to fill our places, say 'I was a poor boy, and a stranger had pity on me and sent me to school, therefore will I follow his example.' [illegible]ll it be no comfort to any one, no reward [illegible]ll doing, for the merchant and citizen to [illegible] and feel that they, too, have promoted these things, by their contributions and support? Who will ever be ashamed or condemned for doing good?

Suffice it to say, the individual who has been instrumental in accomplishing so much, and a great deal more, in conjunction with our good citizens, has resolved to devote his time and talents exclusively, to promote the great objects now laid before you. He has already been engaged in this work for two seasons, and expended a large amount of his private individual means; not desiring or seeking reward. In these efforts he has been cheered and comforted heretofore, by a kind and amiable wife, who died so suddenly among us a few weeks since; and now we ask, will you, fellow citizens, withhold your sympathy? Will you suffer one who has labored so much to do good to be left to indifference and neglect in his time of distress? Shall his efforts to further true piety, good morals and good laws among us, be passed by as nothing worth? Shall this appeal in behalf of the objects contemplated be vain? We trust not; but rather, when called on for your mite, it will be seen that you are *ready and willing* now as ever, at all times, and under all circumstances, to give liberally for the support of these things, and especially for the object, for which you are more particularly addressed.

Those of our editorial friends who have published our resolutions, are respectfully requested to copy this address also, as we know they will, for no class among us contribute so much as they to all benevolent purposes.

FOR THE REGISTER AND OBSERVER.

PILGRIM SOCIETY IN LOUISVILLE, KY.

The natives of New England now living in Louisville, Ky. have formed themselves into a society to celebrate the twenty second of December, the anniversary of the landing of our forefathers at Plymouth, Mass. with a public address, and odes—a dinner, &c. in order to commemorate the virtues of the puritans, and to keep alive that true spirit of the pilgrims, which made them maintain, at every risk, in a strange land, the pure principles, which they had early imbibed in their own. This is the first society of the kind west of th[illegible] would, we believe, only to th[illegible] S. C. We hope the New other strange places, will follo[illegible] ample.

J.

Louisville, Ky.

WISDOM JUSTIFIED, &c.

THE STAGE AND THE PULPIT. [Extract of a letter from the London correspondent of the New York Star.] The curtain will be up in a minute, and should have been half an hour ago. He has tired of waiting and bolts off to covent Garden. Ten to one but you see a critique upon Macready's *Hamlet* in the *Morning Chronicle*, tomorrow. Mark the man, as he slowly paces out, edging his way among the crowd who have come in since you and I did. He is of low stature, his neck is not troubled with much of the ligature called a cravat, and his hair—long and dark—is divided down the middle, rather effeminatly, somthing like Bob Montgomery's or Leigh hunt. But the man is a clergyman—therefore what brings him here? He is an Unitarian Minister, the personal friend of Harriet Martineu, one of the best preachers in London, an accomplished scholar, a very decided politican, and editor of the Monthly Repository before Hunt took it. But what does he at theatres? Oh! I forgot to say he is the theatrical critic of the Morning Chronicle. It is Fox. There is no better *analysing* critic in England. He is rather too fond of praising Macready, and it is said that he gives that actor many hints in private,—aye in public. They certainly are very intimate. It was Fox who first attacked Forest's mode of acting Othello, and this attack certainly did much mischief. Forrest had taken the town by storm, and Fox made the town ashamed of having been so taken.

The above article is going the round of the papers, and is doubtless reported and read with uncommon gout and complacency by a great many and a great variety of individuals. It may point the sneer of the Infidel and add ponderosity to the denunciation of the pharisaical Christian.

Whether the story be true or not, we shall not pretend to say. It may be, and yet, if set by the side of some of the tales which are current concerning the habits and pleasures of not a few of the Bishops, Priests and other clergy of the Established Church—good sound Trinitarians—will not afford very substantial ground to the adversaries of Unitarianism for boasting.

But, no sensible man will ever draw inferences damnatory to a sect from the characters of a few excentric individuals who may be comprehended within its limits. Neither is there more than a show of soundness in the argument against Christianity, which is founded by sceptics upon the injustifiable conduct of a few professed believers. For, in order to estimate aright the efficacy of any scheme of doctrines upon character, it is manifestly right to select the *better* and not the worse specimens of the individuals who embrace it—those who are in practice most faithful to their principles, those who make full proof of their creed.

But Christians, and especially those who have voluntarily consecrated themselves to the sacred office of the ministry, cannot be too careful to guard against bringing reproaches upon their holy faith, and giving occasions of triumph to the evil-minded by their conversation and habits.

There is *such* a thing, indeed, as being unduly scrupulous about external things, and vexing the soul unnecessarily in endeavoring to shape the outward man after the capricious demands of *small* people. Than such a disposition as this none can be meaner.

The truly good man will 'come, eating and drinking, and dressing and enjoying with the rest of mankind, just as far as it can be done without danger to his principles, and no further. No fair observer shall point at him as a hypocrite or ostentatious. And, though he talketh and visiteth with the worldly and sitteth at meat with publicans and sinners, it will be hard for one of them to say to him 'Hail fellow.' True Wisdom shines out through all the actions of the man in whose heart it has found a home; and while it adorns and accredits him before the world, he justifies and commends it wherever he moves.

We are always grieved to hear of immoralities and improprieties amongst the clergy of whatever denomination; but do not th[illegible] sidering their number and the present the rest of mankind, that such [illegible] stances can be said to be remarkably

On the contrary, we believe that on a fair investigation, the number of ministers who, by immoralities, bring disgrace upon their profession will be found to be exceedingly small.

Take for a single instance the clergy of Boston. From the establishment of the first church to the present time, there has not been a single instance amongst the long succession of the settled ministers of the congregational churches of dismission on the ground of immorality.

This is a circumstance worthy of honorable

mention. Indeed, a nobler and purer Priesthood than that of New-England, the history of the world does not celebrate. If, in the present and coming age, it maintain its character, the disciple who is jealous of the honor of his Master will have no cause to blush when he passeth the 'Seat of the scorners.'

(From our Correspondent at Washington.)

Washington, D. C., Dec. 7th, 1838.

To the Editor of the Christian Register.

Mr. Editor,—I regret that so little has transpired in Congress which can prove interesting to your readers, though according to the usual course of proceeding little was to be expected. The two houses met as usual and have set every day for about an hour, until yesterday, when they adjourned over until Monday next. The standing committees of the Senate have been appointed much in the manner that might have been expected from the political complexion of that body, the friends of the administration being placed at their head. In the House of Representatives, the chief interest has arisen from certain motions made by [illegible]. Q. Adams on the 4th inst. relating to [illegible] and also to the conduct of Mr. Steven[illegible]r minister to Great Britain, in the affair [illegible]nnel. The resolutions proposed were quickly laid on the table, the Southern members seeming to be suspicious of every thing that might bear upon the subject of slavery. Yesterday Mr. Adams obtained leave to bring in a bill against duelling, the same, indeed, which passed the Senate last session, but which not being acted on by the House, became extinct at the close of the session. Then followed three resolutions relating to Mr. Stevenson, the same substantially as those of Tuesday, which he contrived to connect with the bill against duelling, and which he succeeded in obtaining an order to print. How far Mr. A. will succeed in his efforts to ameliorate the condition of the slave I do not know; but to me his course seems far from likely to attain that end.

The subject which just at this moment, seems calculated to attract attention, is the circumstance that another of the important officers of the government has been found to be a defaulter. I allude to Gen. Gratiot, the head of the engineer department. Rumor states the sum to be thirty thousand dollars, or thereabouts, and adds that the Gen. is able to meet the deficit; but not being ready or willing to do so, he has been removed from office. This of course was no more than what ought to be done. Still it goes to substantiate what was said in the message upon the subject of defaulters: whether it be an argument for measures there recommended is another question. But it imposes, or ought to impose, upon the executive or the appointing officer an extreme caution in relation to the character and conduct of men who are promoted to places of trust and profit. It is not only demanded by the financial interests of the country, but imperatively so by its moral interests. These frequent instances of faithlessness are really startling. They indicate a want of principle to a degree which must alarm every well disposed, upright man. Besides, every fresh instance must have a bad effect upon public morals. The oftener they occur the less surprise and the less offence are they likely to create. The public mind will become blunted, and those who have already preyed upon others property will feel their sense of shame impaired, and others will venture upon the same practices more boldly, because, should they be detected, they will but suffer a common opprobrium. Every citizen therefore, whatever may be his private opinions, cannot but applaud every evidence of a disposition on the part of the government to bring such offenders to punishment. And this every citizen ought to do, as he regards the welfare of his country, his family and himself. Let them be punished, and punished with that firmness, which shall prevent others from such mad risques, such violations of common honesty.

Not less alarming is the intelligence from Harrisburg, Penn. of the outrages attending the meeting of the legislature of that state. They threaten more speedy mischief to our institutions, and fill every dispassionate observer with painful forebodings. Can such a state of things long subsist consistently with true freedom? Where is our liberty of speech? where our freedom of the press? where the reputation of our country? These outrages have been attributed to the supporters of the administration, but I have heard no one here pretend to excuse them; I trust I never shall, and, from the remarks recently made in the Globe upon the frauds which have disgraced some of the late elections, I never expect to. On the contrary, I shall expect to hear them reprobated with an open, manly and honest indignation. Such are some of the more important remarks that have occurred to your friend.

VIATOR.

ELLIOT CRESSON.

This gentleman who has devoted many years his life, and an ample fortune to the cause of African Colonization, and who is now an unpensioned and unpaid, advocate of the rights of the colored man in this country and in Africa, has arrived in our city. We hope all our citizens who feel an interest in the subject of Colonization, will avail themselves of this opportunity, to hear from him, concerning the comparative advantages which this benevolent scheme offers.

Mr C. will Lecture on Sunday evening next, at the Methodist Church, in Bromfield Street.

NEW BOOKS

We have on our table several beautiful books which we shall particularly notice in our next. *Rolling Ridge*, published by Crocker & Brewster. Riches without Wings, by G. W. Light. Gift for Children, Christmas Freside. By A. Tompkins. And a series of Juvenile books by William Crosby & Co., that are of attractive exterior and interesting contents.

ECCLESIASTICAL INTELLIGENCE, &c.

The following Missionaries, sent out by the Baptist Board of Foreign Missions, sailed from this port yesterday afternoon in the bark Apthrop, bound to Maulmain (as now written by Residents) :—*Adv.*

Rev. Josiah Goddard, (son of David Goddard of Wendell, Mass.) and wife, Mrs Eliza Ann Abbott Goddard, (daughter of Mr Asa Abbott, of Holden, Mass.) destined to China: Rev. Corodon H. Slafter, of Norwich, [illegible] wife, Mrs Maria M. Slafter, (daughter of [illegible]dall Maine, of Oxford, N. Y.) destined to Siam; Mrs Helen Maria Mason, wife of Rev. Mr Mason, now at Tavoy, Burmah. Appropriate religious services were performed in the cabin.

Foreign Schools.—In glancing over the missionary publications for this month, we notice several reports from the missionary schools.

In *Padang*, Sumatra, Mr Ennis found many persons of European-Asiatic descent, occupying 'the highest standing in society,' as they are in possession of wealth and good education, which they have received in the missionary schools of Calcutta and Madras.

At *Ahmednuggur*, India, there were for the Mahratta children a seminary, two boarding schools for girls, and seventeen free schools for boys.—'The schools are useful, not only on account of the Christian knowledge which they impart to the rising generation, but because, otherwise, most of the children who are instructed in them would grow up without being able to read, and of course could receive no benefit from the distribution of scriptures and tracts.'

A small Sabbath school is taught in *Siam*, by the wife of one of the missionaries. A school is also opened for the children of the *Chinese* residents, and 'we have indubitable evidence that through the reading of Christian books and verbal instruction, during the week and on the Sabbath, they have been taught the folly of idolatry, and made acquainted with some of the cardinal doctrines of the gospel.'

Of the school at *Singapore*, the missionaries say, 'it is decidedly the most important department of labor connected with this mission, and the progress of the Redeemer's knowledge in this part of the world.'

Favorable reports are given of several daily and Sabbath-schools in *Jerusalem*. A fuller report from this mission is published in the Charleston Observer, in which it is said—'Their Sabbath lessons, they have usually studied and recited in connection with the 'Union Questions.' They have gone through with the questions on the Gospels, and are now in the same manner going through the Acts of the Apostles. In addition to those, they have also committed the *parables*, and are now engaged in learning the *miracles of Christ*. This is a distinct lesson, which they recite to Mr Lanneau every Sabbath evening.'

Among the *Arkansas Cherokees* 'the Schools have prospered;' and among the *Ojibwas*, 'the school had never been so popular, as during the past year.'

The above notices we derive from the Missionary Herald. From the reports in the Baptist Missionary Magazine, we gather that in the province of [illegible] 'while one is engaged in the preparation of books and the translation of the Bible, another must be traversing the hills and vallies to gather the youth into schools, and to pour the gospel into every village and hamlet. This is evidently necessary, where the people have no written language, and where all successful efforts are so far dependant upon the school operations.' The schools at Sadiya, in the province, are flourishing, and additional teachers for the schools are earnestly asked for.

Of the schools of the missionaries of the American and English Episcopal church in *Greece*, it is said, that in one school at Syra are 212 girls, and in another, 515 boys and girls. In one, at least twenty girls are preparing to become teachers. 'The scholars are assembled on Sabbath morning after the Greek service, then their lessons are from the scriptures and scriptural books.

The whole of Greece,' says the Episcopal Missionary in Athens, 'has received a powerful impression from the results of our enterprize, and they are effectually roused from their long state of carelessness about the future welfare of their daughters.'

We add to these notices some paragraphs of a letter before us, which was lately received from an American in Singapore.

'If I had time, I should like to give you some account of our school. I mention this particularly, because it is really the most interesting thing connected with our mission. The very great majority of the Chinese out of China, cannot read, and this is especially true of the natives of the Archipelago. Not only the number of readers among the former has been greatly over-rated, but the number of people themselves is exceedingly exaggerated. Mr Philip, in his address in the Christian Keepsake for this year, bases his argument on the fact that there are fifty millions of Chinese out of China. The fact, however, is, that in all probability it would not be possible to find over one million. * * * Even among the Chinese in Singapore, scarcely any thing has yet been accomplished. Very few Europeans or Americans here ever acquired the language, so as to write or speak it with either ease or accuracy; and gradually, but steadily, my mind has been approximating the idea, that the only rational prospect for these nations, is the raising up of a thoroughly educated native agency. With this view of [illegible], you can easily see that I am likely to regard the school with interest. It is not easy to get [illegible] deed, when we commenced about eighteen months since, we felt that we had great cause for gratitude in obtaining twelve. At present we have eighteen. They board with us, and only go home one afternoon in a week. Those from other places stay with us altogether. Our object is to give them a thorough education, and we expect them to stay with us from six to ten years. Not having any books of a suitable kind in their own language, we are compelled to teach them English as a medium for conveying knowledge to them. In many respects they are doing well. Some, we hope, are not far from the kingdom of heaven, and yet our hopes are often beclouded.—*S. S. Journal.*

OBITUARY.

FOR THE REGISTER AND OBSERVER.

HERMAN STEBBINS ESQ.

Died in Brookfield, Nov. 9th, Herman Stebbins Esq. Counsellor at law, 47.

The death of Mr Stebbins is a severe loss, not only to his bereaved consort and interesting family of children, but to the community and the church of which he was a member. He was an enlightened, sincere, practical Christian, one who regarded religion not merely as something to be believed, or even felt, but to be the governing principle of his life; one who regarded both piety and morality as dead when standing alone. He possessed in a great degree the love of peace and the spirit of meekness; was able to answer unmerited rebuke with mildness, and to give the soft answer, which turneth away wrath. He kept a watch upon his lips that he might not sin with his tongue, and few have better fulfilled the spirit of the apostolical precept, 'to speak evil of no man.' He was one of those professional men, who feel that they have some duties out of the sphere of their immediate profession. He was zealous in the cause of education, not supposing that he had discharged his whole duty by a watchful superintendence of the studies and behavior of his own children, and by commending them to the throne of grace. As a member of the school committee, as a teacher in the Sunday School, as a member of the Lyceum, he never stinted his labors, and was more anxious to do his duty in these respects, than to obtain praise or reward for doing it.

He had made the Christian religion the subject of study, both as regards its evidences and its doctrines, and professed his faith in its divine authority by uniting himself with the Christian church. The result of his examination of the doctrines of christianity was a full conviction of the correctness of those views of them, which are held and professed by Unitarians in this country. The faith which was the guide and the delight of his life, he found to be his sure support, as he perceived its end approaching. From the commencement of the disease, a bilious fever, which brought his useful life to a close, he was apprehensive that he should not recover. But he was resigned, and even cheerful, having the testimony of a good conscience, and trusting, not in his merits, but in the eternal mercy of God, as made known by Jesus Christ and promised to the penitent. The day before he died, he took an affectionate and solemn leave of his family, giving counsel and consolation to each member of it. May they find consolation in that Savior who came to 'bind up the broken-hearted, and to comfort those that mourn.'

FOR THE REGISTER AND OBSERVER.

MRS. MARY LORD.

Died in Cuba, Mrs Mary Lord, wife of Capt. Isaac W. Lord, formerly of this city.

In the death of this lamented lady, a large circle of sorrowing friends have been taught to feel 'that the heart knoweth its own bitterness.' Seldom has there been one taken from our midst, who has commanded among her friends more unmingled respect, confidence and love than the object of this notice. There was a sweetness in her manner, a benevolence in the expression of her features, a sympathy beaming forth from the heart in all her actions whether pertaining to the joys or sorrows of those with whom she was connected, that attracted a reciprocal feeling of esteem, affection and respect. Into all the relations of life she carried with her a heart deeply imbued with the true spirit of Christianity. Was she at home, the aged mother, the affectionate brother, the devoted niece, and fond husband, received from her such respectful attentions, such appropriate expressions of right feeling and just action, such refined kindness and wise counsel, that they looked up to her, as a guide, a supporter, a tender companion and an unerring friend. Was she abroad, the Sunday School pupil, the afflicted child of want, and the lonely stranger, found in her an active and devoted teacher, a soother and a benefactor, or a companion at once cheerful, intelligent ho-pitable and wise. She had suffered much and long, but this was borne with a submission and patience which the principles of our holy religion alone can impart, and though she [illegible] land, surrounded by a strange people, and far away from [illegible] and institutions to which she was fondly attached, her eyes were closed by the partner of her joys, and some of her nearer friends who had the sympathy and assistance of all around them, while the news of her decease has caused to many a heart at her former home, and among those who made her acquaintance as they journeyed at the place of her residence, a pang of the deepest sorrow, and the most heart-felt grief.

Peace to thy ashes! oh, thou sleeper here,
That draws from every kindred heart the tear,
We love thy memory, and long will find a place
Thy virtues, in our hearts and lives to trace.

INTELLIGENCE.

The Election.—The election on Monday resulted in the choice of Mr Eliot, for Mayor, by a majority of 1476 votes, and the Whig ticket for Alderman by about the same majority.

New Map of Boston.—We understand that N. Dearborn & Son will publish, about the 20th of the month a *complete* map of Boston, embracing a large portion of Charlestown, Cambridge, and Roxbury, with tables referring to all the meeting houses, public buildings, taverns, &c. within the area of the square, showing their location by letters and figures. The size of the plate is 17 by 19 inches—engraved by a first rate workman.—*Courier.*

Public Garden.—We are happy to learn that the arrangement for the appropriation of the city lands at the foot of the Common, for the establishment of a Public Garden, is likely to be carried into effect. The obstacle interposed, by the refusal of the consent of the Water Power Company, to the erection of the necessary buildings for green houses, has been obviated by procuring the building, on the north side of the Western Avenue, which was erected for a Riding School.—This building, we learn, can be made well adapted to the object, and that it is to be appropriated to the reception of the very valuable collections of shrubs, plants and flowers which have been already purchased by the Trustees of the subscribers. A meeting of the subscribers is to be held to day. We are informed that it is their intention to proceed immediately with the undertaking, and that in a few weeks our citizens will be enabled to obtain access to a fine collection of rare and beautiful flowers. As soon as the spring opens the work will be begun, of converting the barren lands below the Common into a beautiful garden.—*Adver.*

Mayor of Salem.—Stephen C. Phillips was elected Mayor of Salem on Wednesday last week. The whole number of votes was 1049—and Mr Phillips had 325 over all other candidates.

The Message.—We have not room for a recapitulation of the leading topics of the Message. There are but a few facts disclosed, of a political nature, not already known to the public. To some of these we briefly refer.

On the subject of the Northeastern boundary, there has been no official correspondence between the two Governments since that communicated to Congress at the last session.

A treaty has been entered into with the Government of Mexico, for referring to the arbitrament of a friendly power, all subjects in controversy between the two Governments, growing out of injuries to individuals. The ratifications are not exchanged. It is not stated to what power the matter is referred. It has been understood, however, that the Government of Prussia has undertaken the friendly office, and that the investigation of the questions in dispute will devolve upon the accomplished Minister of that Government, resident in this country.

The President takes a just view of the obligations of the Government and of our cittzens, in relation to hostile incursions on a neighboring friendly territory, but he does not suggest any excuse for the dilatoriness of his interposition, or the insufficiency of the force employed by him, to prevent those incursions.

The government of Russia declines a renewal of the 4th article of the Convention of April, 1821, by which the citizens of this country are authorized to frequent the inland seas, gulfs, harbors and creeks on the North West Coast, north of lat 54 40, for the purpose of fishing, and trading with the natives. Russia objects to the trade there carried on upon temperance principles, the traffic in spirituous liquors and ammunition being productive of injurious effects.

A convention has been entered into with Texas, for defining and marking the boundary on the side of that country, from the mouth of the Sabine to the Red River. The application of Texas for admission to our Union, has been formally withdrawn.

The receipts of the Treasury, from customs and land sales, for the year, are estimated at $20,615,598. It is estimated that there will be a balance in the Treasury on the 1st of January, of $2,765,342. It is estimated that the resources of the Treasury of the next year, will be sufficient to meet the demands upon it, including $8,000,000 of Treasury Notes, 'if the charges upon it are not increased beyond the annual estimates.'—No excess, however, is anticipated, and the remaining instalment of the surplus revenue appropriated to the States cannot be paid without creating a deficiency.

The subjects of the currency, and the sub-treasury are discussed at large. Also, Indian affairs, the Post Office Department, and the mandamus case against Amos Kendall.—*Advertiser.*

The Canadas.—Sir George Authur has offered a reward of £500 for the apprehension of the murderers of Captain Usher.

The Indians in the upper province, hearing of the invasion at Prescott, have offered their services to Sir George Authur.

An attorney, named Latham, had been arrested at Toronto, charged with writing threatning letters to various individuals.

The court martial for the trial of the Prescott prisoners was to assemble at Kingston on the 26th ult. The members are all militia officers. The Hon. William H. Draper is judge advocate. Col. Kirby is president of the court.

Jamaica.—The session of the Colonial Assembly of Jamaica, commenced on the 30th of October. The new Governor, Sir Lionel Smith, in his speech, alludes to the extinction of the Apprenticeship laws as the most important event in the annals of Colonial history, and states that the laboring population, whose condition has been altered by that event, have shown that they well deserved the boon of Freedom. The Assembly returned an answer, in which they agree with the sentiments of the Governor on this subject, and concur in his opinion, that the operation of the law has been, on the whole, peaceable and satisfactory.

Light vs. Darkness.—A late Glasgow paper contains an address of thanks from the workmen in the Govanhill Colliery, to its proprietor, Mr Dixon of Glasgow, for his philanthropy in supplying them with a ready source of knowledge, mental illumination and solace under affliction. Mr Dixon's plan has been not only to suggest and to aid in the formation of philanthropic and instructive institutions among the people he employs, but to put the sole management of them under the workmen themselves. A Funeral society, a society for the support of the sick and Aged, a Fund for Widows, a Liberty, a School, and a Reading Room, have all been established since 1820, and are now in successful operation; the library consists of 1300 volumes. The reading room, the subscription to which is only a shilling a quarter, has 27 newspapers, besides other periodicals. Seeing the success of Mr Dixon's plan, the Lord provost of Glasgow is about to follow it by erecting a school on his works.

New Employment for Females.—A late number of the London and Westminster Review, recommends educated gentlewomen who are dependant on their talents for support, to learn the art of engraving on wood and copper, as an honorable, lucrative, and elegant employment, easily acquired, and every way becoming their sex and habits.

Apparatus for editing and publishing a London Newspaper.—Every London newspaper of the first class has—

An editor with a yearly salary of from £600 to £1000.

A sub-editor with a yearly salary of from £100 to £600.

From ten to fourteen regular reporters, paid from four to sixteen guineas weekly.

From thirty to thirtyfive compositors in the printing office.

Several persons to read and correct the proofs.

A certain number of men and boys to attend the printing machine.

[illegible]

A number of clerks in the office to receive advertisements and keep account.

Various other individuals engaged in subordinate duties.

The cost of reporting generally amounts to upwards of £3000 yearly.

The salaries paid weekly to editors, reporters and others, do not fall short of £130.

Add the expences of occasional reporting, the cost of foreign newspapers, and correspondents, and the sums paid for expresses, &c. &c. and the total weekly expenditures can be hardly estimated under £250, or £13,000 per annum,—about sixty thousand dollars.

Privileges of the Sexes in England.—The ages of male and female in England are different for different purposes. A male of twelve years old may take the oath of allegiance; at fourteen is at years of discretion, and may consent or disagree to marriage—may chose his guardian, if his discretion be proved, may make a testament of his personal estate; at seventeen, may be an executor; and at twenty-one is at his own disposal, and may alien his lands goods and chattels. A female at seven years may be betrothed, or given in marriage; at nine is entitled to dower; at twelve is at years of maturity, and may consent or disagree to marriage, and if proved to have sufficient discretion, may bequeath her personal estate; at fourteen is at years of legal discretion, and may choose a guardian; at seventeen may be executrix; and at twenty one may dispose of herself and lands. So that full age, in male or female, is twenty-one years, who, till that time, is styled an infant law. Scotland agrees with England in this point.

The British Navy.—An uneasy and restless feeling is obtaining possession of the public mind in relation to the state of our naval efficiency. While the marines of France, Russia, and the United States have rapidly increased, the former from annihilation, the Russian from non-entity, and the latter from the first elements of a navy, an impression has gone abroad, and taken strong hold of the public feeling, that the British navy has retrograded. The old principle that it was essential to the maritime preponderance of England that her navy doubled that of all the powers of the world united, seems to be altogether lost sight of, and a gradual system of paring down the marine establishments, and reducing the number and equipage of ships of war to the lowest possible scale to have been adopted since the year 1815, when we had upwards of a thousand ships of war afloat, to the present moment when we have but 194 in commission. It is an ill-judged economy that would impair in the slightest degree our naval superiority: and a most detestable policy that would discourage or neglect those gallant men to whom the country may have again to look in the hour of peril, or in the assertion of the honor and interests of Great Britain. No mortification would be so deeply felt by us as any check upon the ocean, and the popular indignation would be instantly roused against the men who had neglected the condition of the navy, misappropriated the means for its increase, or had blindly allowed the forces of other countries to obtain an equality or superiority over ours. This is the worst degree of treason against the prosperity of our immense empire. At present we have opportunity of giving the actual number and disposition at the British navy as it was ascertained last month, with several facts relative to the French marine, which may serve as a contrast between our lukewarmness on the subject and the ever vigilant activity of our naval and commercial rivals. In the French dockyards there are now building 27 ships of the line, and 37 frigates; and they have at sea 24 ships of the line, and 36 frigates. England has 15 sail of the line afloat (being 12 less than France), and 19 frigates of from 50 to 28 guns each (being 17 less than our neighbors); the remainder of the force consists of cruizers and small vessels of 26 guns downwards to six and three.—*London Atlas.*

Punishment of Death in Austria.—During the time that Ferdinand has been on the throne of his ancestors, the blood of not one of his millions of Austrian subjects has flowed upon the scaffold. One man was condemned to death for murder, in the second year after his accession; but his heart revolted against the barbarous punishment which the law still retains for that offence, and he commuted the sentence to imprisonment for life—a punishment equally coercive with death, but which gives the offender opportunity and inducement to repentance, and does not destroy in the minds of the people the salutary notion of the sacredness of life, which princes and legislators should ever cultivate and guard.—*Aberdeen paper.*

MARRIAGES.

In this city, Dec. 4, Mr Sylvester Hemmenway to Miss Eliza Kilburn.

In Framingham, Dec. 11, Mr Albert Ballord, of Boston, to Miss Caroline Fiske.

In Framingham, Dec. 5, by Rev. Mr Barry, Mr Samuel W. Kendall to Miss Jane E. Brigham.

In Roxbury, Mr James Hurd to Miss Elizabeth C. Newton.

In Hingham, by Rev. Mr Brooks, Mr William Sprague to Miss Rebecca C. Hersey. Mr James Hallstram Jr. to Miss Mary W. Burrell

In Reading, by Rev. Mr Galacar, Mr David Pratt to Miss Rebecca Parker.

DEATHS.

In this city, on Sunday morning, Mrs Almira, wife of Mr Henry Shapley, 34.

In this city, on Wednesday morning of consumption, Miss Martha Ann Lang 20 years and 8 mos.

In Charlestown, on Sunday last, Mrs Martha B. wife of Mr Charles Lincoln Jr. 39.

In Lynn on Sunday morning last, very suddenly, of croup, Samuel Henry, infant son of Rev Samuel D. Robbins, aged 10 months.

In Beverly, on Sunday, Wm Leech, Esq. President of the Beverley Bank, 89.

DD CARPENTER'S HARMONY.—An Apostolical Harmony of the Gospels: founded upon the most ancient opinion respecting the duration of our Savior's ministry, and exhibiting the succession of events in close accordance with the order of the two Apostolical Evangelists. With dissertations, notes and maps. 2d edition. By Lant Carpenter, LL.D.

Just published by JAMES MUNROE & CO. 134 Washington street. d15

DR CHANNING'S LECTURE.—Self Culture, an Address introductory to the Franklin Lectures, delivered at Boston, September, 1838, by W. E. Channing. 81 pages, 8vo, price 37 1-2 cents.

Just published by JAMES MUNROE & CO. d15

FOREIGN QUARTERLY—*New Volume.*—The present No. commences a new volume, and offers a good opportunity for commencing subscription. Fine Arts of Middle Ages, Schlegel's Egypt, Russian Policy, Life of Baron Cuvier. The republications have been before the public for several years, and acquired a popularity never before known in the periodical literature of this country. No pains or expense is spared to issue these works promptly and in good style—of their merits it need only be said they emanate from the most gifted men in the British Empire.

Foreign Quarterly, Edinburgh, London Quarterly and London & Westminister, $8 00 for the whole—either two $5 00. Delivered in Boston free of expense for postage, by WEEKS, JORDAN & CO. d15

JUVENILES, *at wholesale and retail.*—Parley's Christmas Tales; Parley's Rambles; Parley's Christmas Gifts; The Gem; Howitt's Prose; do Natural History; Lily of the Valley; Drooping Lily; Story of Grace Harriet; Boy and Birds; Ladder to Learning. For sale by WEEKS, JORDAN & CO. d 15

PROF. GREENLEAF'S LECTURE to the law School at Harvard, is contained in the LAW REPORTER, a Charge by Judge Story, S. J. C. Worcester and Bangor, Digest of American Cases, and many articles of Miscellany.

☞This is the only Journal on this plan in the U. S. and contains the important English Cases as soon as they arrive in this country, together with all American Cases most interesting to the profession. The success of the work has been such as to insure its continuance. 32 pages per month. $8,00.

d 15 WEEKS, JORDAN & CO. Publishers.

SCHOOL LECTURES. The eighth lecture in the course, will be delivered, at the Hall opposite the Savings Bank, in Tremont Street, on Wednesday next, at 3 o'clock,—by William J. Adams. Subject: Mechanical Teaching—its Evils and their Remedies.

Teachers, parents, and the public generally, are respectfully invited to attend throughout the course.

G. F. THAYER—*for the Committee.*

Dec. 10.

NEW BOOKS.—Rollo at School—Rollo's Vacation—Riches without Wings—Rolling Ridge—Holliday Stories—Book of the Months—Social Amusements—Gift for Children—Tales for Christmas, &c &c

For sale by H. P. NICHOLS & CO.
d15 147 Washington street.

JANE STRICKLAND'S Moral Lessons and Stories from the Proverbs of Solomon; embellished with elegant engravings by Adams.

Riches without Wings, or the Cleveland Family, by Mrs Seba Smith.

Rolling Ridge, an interesting story, in 20 chapter.

For sale by H. P. NICHOLS & CO. d15s

HOWITT'S BOOKS FOR THE YOUNG.—*WEEKS, JORDAN* & CO. publish this day—Mary Howitt's Tales, in verse, with many engravings.

This completes the series of three, by Mary Howitt, forms a beautiful set for children, in good style and of high moral character. The first is MARY HOWITT'S TALES IN PROSE with many engravings; and MARY HOWITT'S NATURAL HISTORY.

'Swee' Mary Howitt! Her name brings a magic with it, let us see it when and where we will; it is one crowned with pleasant associations, telling of wisdom learned by the wayside and under the hedgerows, breathing perfumes—not the perfumes of balls and routs, but of violets and wild flowers.'—*New Month.*

W., J. & Co. have lately published about twenty new Books for the Young, all of which are of a high moral character and beautifully illustrated.

d 15

NEW BOOKS—The Jewel, or token of Friendship; The Young Husband, by Dr. Alcott; Man in his Physical Structure and Adaptions, by Robert Mudie; The Happy Mourner, by Rev. Wm. Jay; The Accomplished Lady, by Hannah Moore; Baxters Saint's Rest, new and improved edition; The Closet being an aid to private devotion, by Harvy Newcomb; Parley's Christmas Tales for 1829; Parley's Rambles in England, Wales, Scotland and Ireland. Just received by H. P. NICHOLS & CO. 147, Washington st Dec 1.

SYNOPSIS OF PHRENOLOGY; directed chiefly to the exhibition of the Utility and Application of the Science to the advancement of Social Happiness. With two plates. By Joshua Toulmin Smith.

For sale by J. H. FRANCIS,
d1 128 Washington street.

NOTICE.

THE second quarter of Mr and Mrs B. KENT'S Day and Boarding School for Young Ladies, will commence on the 3d of December—Monday after Thanksgiving.

Terms, for Board or Tuition, made known on application to them at their residence in Roxbury, corner of Zeigler and Warren streets, or to Rev. E. S. Gannett, or Mr G. F. Thayer, Teacher, in Boston.

n24 5tispd

MR G. H. PIERCE has opened an Academy in Somerset Street, in the second building on the left from Beacon Street, to instruct in the common and higher branches, and to prepare Young Gentlemen and Lads for College or [illegible]antile pursuits.

Parents are invited to call [illegible]rooms. Reference to Gentlemen of the first res[illegible]ility.

nov 17 1stf

EDINBURGH REVIEW.—Just imported and for sale by JAMES MUNROE & CO. one set of the Edinburgh Review, complete from 1802 to 1839, Edinburgh edition, in sixty eight volumes.

dec 8

SCHOOL BOOK AND STATIONARY STORE.—S. G. SIMPKINS, 79 Court, corner of Brattle street, Boston, keeps constantly for sale a general assortment of School and Juvenile Books, Stationery, and Account Books.

Also,—Ladies' and Gentlemen's Pocket Books, Wallets, Portfolios, Tooth Brushes, Rodgers's Penknives, &c. &c. n17

CHURCH LAMPS.

BRONZED CHANDELIERS, with from 3 to 12 lights. Pulpit Lamps of a variety of patterns. Also a general assortment of Astral, Mantel and Reading Lamps. For sale by

HARRIS & STANWOOD, 29 Tremont Row.

nov. 3. is8w

OPTICAL AND PHILOSOPHICAL INSTRUMENTS.

D. B. WIDDIEFIELD & CO. No. 139, Washington street, nearly opposite the Old South Church, would inform the public, that they have received for sale all the valuable Instruments and Philosophical Apparatus of the late Rev. Dr Prince of Salem, among which are Telescopes, Solar and Compound Microscopes, valuable Pneumatic Apparatus, Magic Lanterns, Magic Lantern Slides (some that are very superior,) a Reflecting Circle, by 'Cary, London,' and other instruments, among which are some not to be found any where else in the country.

2m oct 27

THE ACCOMPLISHED LADY; Or Strictures on the Modern System of Female Education, with a view of the Principles and Conduct Prevalent among Women of Rank and Fortune. By Hannah More, published and for sale by JAMES LORING, 132 Washington st.

Nearly twenty thousand copies of the above work have been sold in England, and probably half that number in America.—Bishop Porteus had such an admiration of this treatise, that he formally recommended it in his charge to the clergy in the following language. 'It presents to the reader such a fund of good sense, of wholesome counsel, of sagacious observation, of knowledge of the world and of the female heart, of high-toned morality, and genuine Christian piety, and all this enlivened with such brilliancy of wit, such richness of imagery, such variety and felicity of allusion, such neatness and elegance of diction, as are not, I conceive, easily to be found combined and blended together in any other work in the English language. nov 24

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A. B. Mussey, J. T. Buckingham, J. Livermore, R M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarters unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, { Winter or Spring, 50 } in
{ Summer or Fall, 45 } advnce.

Tuition in the Primary, Middle and Classical department, $6, $12, and $15 a quarter; or $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in Water Colors, $6 a quarter.

Drawing taught to all the School without additional charge.

Any one branch other than Music, $10 a quarter.

Expense of Fuel arranged amongst the pupils.

Teacher of Music, Charles Zeuner, President of the Handel Haydn Society, Boston.

Teacher of Modern Languages, L. de Mariotti, University, Paris.

Teacher of Drawing, Painting, and Assistant Principal, Mrs. Mack.

Competent Young Ladies assist in various branches, one of whom, at least resides in the family of the Principal.

D. MACK, *Principal.*

Cambridge, Nov. 10th, 1838. nov 24

SCOTT'S POETICAL WORKS, new edition, in 6 volumes, to match the Memoirs by Lockhart.

Mary Raymond, and other Tales, by Mrs Gore, 2 volumes.

Just received by H. P. NICHOLS & CO., 147 Washington street. d8

ALTHEA VERNON, or the Embroidered Handkerchief, to which is added Henrietta Harrison, or the Blue Cotton Umbrella, by Miss Leslie.

Evenings at Home, new edition, with illustrations.

Just published, for sale by H. P. NICHOLS & Co. 147 Washington st. d8

STEEL PENS.—a complete assortment, including some new and very beautiful patterns.

Just received by H. P. NICHOLS & CO., 147 Washington street. d8

PARLEY'S MAGAZINE, for December.—Contents: The Stove and Grate Setter, by H. F. Gould—Charade—Story of Edward and the Parrot—Horatio Nelson, the English Admiral—Black Hawk and Tecumseh—A Visit from St Nicholas—The Happy Christmas—Destruction of a Rhinoceros in India—Gleanings and Recollections, by Miss Leslie—Drawing for Young Children, continued from the last number, with 4 pages of copies for drawing.

The above number completes the sixth volume, and is accompanied with a handsome frontispiece and contents for the whole volume. A new volume will begin with the January number, and will be a good time for new subscribers to commence.

Published by WEEKS, JORDAN & Co., General Agents for Periodicals. d8

MIRIAM, 2d edition, by the author of Joanna of Naples. Published and for sale by

H. P. NICHOLS & CO.
n17 tf 147 Washington street.

MEADOWS'S NUGENT'S DICTIONARY.—A new French and English Pronouncing Dictionary, on the basis of Nugent's, with many new words in general use, in two parts:—French and English and English and French; exhibiting the pronounciation of the French in pure English sounds, the parts of speech, gender or French nouns, regular and irregular conjugation of verbs, accent of English words, list of the usual Christian and proper names, and names of countries and nations; to which are prefixed principles of French pronunciation and an abridged grammar; by F. C. Meadows, M. A. of the university of Paris; 4th American edition, corrected and improved, by George Folsom, M. A. on fine paper; for sale to the trade or at retail, by J. MUNROE & CO. 134 Washington st. d8

BIBLE BIOGRAPHY—in the form of questions with references to Scripture for answers, for the use of schools and private families. By a teacher. A new edition, just published and for sale by S. G. SIMPKINS, 79 Court street.

dec 8

FOREIGN REVIEWS—*new volumes* commence with next Nos. and afford a good opportunity to commence subscriptions. Furnished to subscribers in Boston free of expense for postage, and mailed for any part of New England.

WEEKS, JORDAN & CO.
d8 121 Washington street.

AUTHENTICITY OF THE NEW TESTAMENT.—The Authenticity of the New Testament, translated from the French of J. E. Cellerier, Jr. Professor of Criticism and Sacred Antiquities in the Academy of Geneva, with Notes and References by a Sunday School Teacher.

Just published by WEEKS, JORDAN & Co. 121 Washington stree'. d8

THE HEIR OF SELWOOD—a Novel, by the author of Mothers and Daughters.

For sale at TICKNOR'S. d8

IN PRESS, and will be published next week, at TICKNOR'S,

Governor Everett's Address before the Mercantile Library Association—with the Poem, by James T. Fields. d8

MENTAL AND MORAL CULTURE.

MR ALCOTT will re-open his School, at his dwelling, No. 6 Beach Street, on Monday, October first, for the admission of children of both sexes, from four to twelve years of age.

Instruction will be given in Spelling, Reading, Writing, Arithmetic, Geography, and English Grammar; with the Latin and French Languages, if desired.

Particular attention will be given to the general discipline of the intellectual faculties, and to the manners and morals of the pupils.

Terms—for the English studies $8.00 a quarter.
—with Latin and French 12.00 "
for children under five years of age 6.00 "

Boston, Sept. 29, 1838. 3m

☞*EDUCATION.*☜

THE Winter Quarter at Milton Academy will commence on Tuesday, December 4th. The studies pursued are such as are usually attended to in academies and high schools.

Terms,—Tuition, Five Dollars per term; incidental expenses, 25 cents.

Good boarding may be obtained in the family of the Principal from $1 50 to $2 00 per week.

References—Dr A. Holbrook, Milton; Dr Gray, Roxbury; Dr Spooner, Dorchester; Hon. Abel Cushing and Samuel H. Babcock, Boston. 8tis d1

PURE SPERM OIL.

E. T. HASTINGS, 101 State street, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.

jan 13 1stf

POETRY.

For the Register and Observer.

TRUE FRIENDSHIP.

BY O. W. W.

I.

It is not when the eyes of others look
Coldly; and coldly gaze upon our own,
That, like the Moon reflected in a Brook,
We see ourselves—and know as we are known:—
Though unobserved by us, some secret folly
Woos us, despite all praise, to melancholy.

II.

Such is the fault which Friendship may perchance
Bear; and yet still its ever watchful eye
Weeps o'er the record, and a kindly glance
Notes it, and speaks when no one else is nigh;
For what is Friendship but an idle story,
If it lead not to Hope and Truth and Glory?

III.

Such is the Friendship that, in after years,
Leaves a serener trace upon the Mind;
Our Joy-Inspirer—Sharer of our tears,
An early Helper round the Heart entwined;
Briefly and dimly it may fade—but even
In its decay, its voice is that of Heaven.

IV.

Truth, sternly beautiful, about it weaves
A wreath, less bright perhaps than Love hath known,
But yet like Love, such Friendship ne'er deceives;
Seeking another's peace before its own:—
No words of idle praise hath it e'er spoken,
By which the chain of Truth is dimmed and broken.

V.

Years may have fled—yet when we look behind,
'Tis not the sunniest Voice leaves there its trace,
Nor yet the sweetest smile that woos the Mind
To a long-past, but holy resting-place;—
All these have crossed our path and fled forever,
Like a thin meteor on a shaded River.

VI.

Be mine the friend, who, on the path I take,
Looks with a watchful and forgiving eye;
In joy my own—yet who will not forsake,
Although the World may coldly pass me by;
Whose Voice can praise—or blame, if I shall need it,
With such a tone—I cannot choose but heed it.

VII.

This Heart alas! hath all too much of wild
And wayward feeling. O that it might bear
Once more that sunny aspect of a child,
And once again the Truth of Boyhood wear;
In gloom and joy, O do not Thou forsake it,
Till it become what thou indeed wouldst make it.

RADIANT CLOUDS AT SUNSET.

BY MRS. SIGOURNEY.

Bright clouds! ye are gathering one by one,
Ye are sweeping in pomp round the dying sun,
With crimson banner, and golden pall,
Like a host to their chieftain's funeral;
Perchance ye tread to that hallowed spot
With a muffled dirge, though we hear it not.

But methinks ye tower with a lordlier crest
And a gorgeous flush as he sinks to rest,
Not thus in the day of his pride and wrath
Did ye dare to press on his glorious path;
At his noontide glance ye have quaked with fear,
And hasted to hide in your misty sphere.

Do you say he is dead?—You exult in vain,
With your rainbow robe and your swelling train;
He shall rise again with his strong bright ray,
He shall reign in power when you fade away,
When ye darkly cower in your vapoury hall,
Tintless, and naked, and noteless all.

The soul?—The soul?—with its eye of fire,
Thus, thus shall it soar when its foes expire,
It shall spread its wings o'er the ills that pained,
The evils that shadowed, the sin that stained;
It shall dwell where no rushing cloud hath sway,
And the pageants of earth shall have melted away.

The following beautiful lines were found in the pocket of a clergyman, who was instantly killed by a fall from his horse in Bath, England.

What dost thou, oh! wandering dove,
From thy home on the rock-riven breast?
'Tis fair, but the falcon is wheeling above,
Ah! fly to thy sheltering nest;
To thy nest, wandering dove, to thy nest.

Frail bark, on that bright summer sea;
That the breezes now curl but in sport,
Spread cheerly thy sail, for though pleasant it be,
Ne'er linger till safe in the port;
To the port, little bark, to the port.

Tired roe that the hunters dost flee,
While his arrow's e'en now on the wing,
In yon green recess there's a fountain for thee,
Go rest by that clear secret spring—
To the spring, panting roe, to the spring.

My spirit still hovering half blest,
'Midst shadows so fleeting and dim;
Ah! knowest thou thy rock, and thy heaven of rest,
And thy pure spring of joy?
Then to Him, fluttering spirit, to Him.

(From the Christian Intelligencer)

THE TRUE SOURCE OF THE BEAU IDEAL.

Who is this whom all are seeking,
From the cradle to the grave?
He who gave his life-blood reeking;
Jesus Christ, who died to save!

Tell me not that father, mother,
Ever can fill up our hearts;
Nor yet husband, sister, brother,
These are not a whole, but parts.

Even though them all possessing,
Yet there is an aching void,
And the heart still craves a blessing,
Perfect—pure and unalloyed.

Whence this vacuum in our breast?
Whence this feeling sad and lone?
'T is that we are unpossessed
Of the *only perfect* One!

Oh! I 've sought the world around,
For one perfect friend and true,
But no one I ever found,
Till my Savior met my view!

Savior! wherefore do we seek
Thee in crowds, in places high,
When thy dwelling 's 'with the meek
And lowly,' whom the world pass by!

MISCELLANEOUS.

THE PRAIRIE FLOWERS.

One of the prettiest sights I have yet seen in the west is the flowers of the prairie. I have spoken of the vastness and beauty of the prairies as a whole—of their utility and abundance—and were I to go into a detail and analyze their great whole, I should find a far more beautiful picture of nature, painted by the Great Designer of the universe, than I have yet attempted to draw. What would the sky be above us without the stars of heaven? and what, with no irreverence may I ask, would be the prairie without its flowers? The sky is 'boundless and beautiful,' and the prairie, too, is 'boundless and beautiful'; but how much more beautiful is the seeming infinity of space above us when studded with the stars of heaven! How much more beautiful, too, is the prairie decked with flowers, painting the 'encircling vastness' in all the variety and shades and gorgeousness of the rainbo[w]. The prairie in spring and summer is a flower [gar]den, & a garden of wild flowers to my eye is more attractive than any thing I have seen in the cultivated gardens of the best florists. Every where violets spring from the prairie earth as the poet told us they would from the flesh of the 'fair and unpoluted' Ophelia. The tall grass waves in the breeze, bending, rising, and rolling to and fro like the waves of the ocean after a tempest, giving a grassy surface to the land for miles and miles. The prairie grass seems to move as 'Birnam wood to Dunsinane, when Macbeth trembled and gave up the ghost. In the midst of all this, as gems upon the diadem of a Queen, flowers of every hue and form spring up. Linnæus himself would have gazed in wonder and admiration upon a spot like this, for from the borders of the prairie to its centre, and from the centre to the border again, are seen almost every production of nature.

'From giant oaks that wave their branches dark,
To the dwarf moss that clings upon their bark.'

Seen, too, together, 'mixed in one mighty scene, with varied beauty glow.' There is the heliotrope, or prairie sunflower, changing its colors from a pink to a yellow hue, of half the size and ten times the beauty of our gorgeous sunflower. There is in close communion with the heliotrope a magnet flower—(I am no botanist, and can give you neither the language nor the classification of flowers)—but a magnet weed, they, my western companions, called it, and this is all the name I have heard. It is appropiate for they point their leaves to the four cardinal points:

'As points the needle to the pole it loves
With fine libations quiv'ring as it moves.'

A thousand tiny branches spring up around their parent stocks, covered with flowers, leaves and blossoms and all that nice and exquisite finish of workmanship that distinguishes the smallest of the works of the creator.

But my theme is too prolific, and were I to continue my painting I fear I should both weary the patience of my reader, and, like a poor painter, rather blur and mar than give new beauty to my subject.—*N. Y. Express.*

BONAPARTE'S YOUTH.

A report of the proceedings of M. Blanqui, the political economist, during his recent tour of inspection in Corsica, was read by M. Mignet to the Academy of Moral and political Sciences on Saturday. One of the most interesting discoveries made by that gentleman has been the existence of a series of letters written by Napoleon between the ages of 15 and 21, the period of his life which is least known. Several passages of these letters were read to the Academy, and there is no doubt that some of the letters, if not all, will hereafter be given to the public. In one of the letters addressed to his great uncle, the Archdeacon Lucien, in 1792, 'send me,' says the writer, 'send me 800 francs; this sum will be sufficient for me to go to Paris. There, at least, one can bring oneself forward; one can make acquaintances and surmount opposing obstacles. Everything tells me that I shall get on there; are you willing to hinder me for the sake of an hundred ecus?' On another occasion, in 1789, he had written thus from Auxonne to a friend of his family—'I have no other resource here but to work; I make myself smart only once a week; I sleep very little since my illness, it is incredible. I go to ged at 10 and get up at 4 in the morning. I make one meal a-day at 3 o'clock: this suits my health very well.' A curious letter was addressed by him to his brother Lucien, on the occasion of a patriotic proclamation, of which the latter sent him a copy. In it he says—'I have read your proclamation: it is good for nothing! There are too many words in it; too few ideas. You are running after the pathetic; this is not the way to address the people. They have more tact and sense than you give them credit for. Your prose will do more harm than good.' About the same time, 1793, his uncle M. Fesch, having communicated some of Napoleon's letters to several persons, at the period when he was just beginning to become an important person, he wrote to him—'M. le Vicare General, I hope you will lose the bad habit you have got into of showing my letters. What I write to you is not the sort of thing I should write to any body else.'. M. Blanqui obtained leave to take a copy of a memoir by Napoleon on the culture of the mulberry tree; but could not obtain the same favor with regard to two other documents, one on the military defence of Corsica, the other on the occasion of the constitutional oath taken by the clergy during the Revolution. We have not heard the name of the person in whose possession these letters are; but we cannot avoid expressing our hope that the complete publication of them may not be long delayed.—Galignani's Messenger.

THE [TOMB] OF KOSCIUSKO.

Mr. Stephens, in giving an account of his visit to the Cathedral Church at Cracow—'allied in its history with the most memorable annals of Poland: the witness of the ancient glory of her kings and their sepulchre'—after describing the tombs of Wladiseaur le Bref, Kasimir the Great, and the Sigismunds, says:

On the lower floor of the Church, by the side of Poniatowski, the Polish Bayard, is the tomb of one nobler in my eyes than all the kings of Poland or of the world. It is of red marble, ornamented with the cap and plume of the peasant of Cracow, and bears the simple inscription, 'T. Kosciusko.' All over the church I had read elaborate panegyrics upon the tenants of the royal sepulchres, and I was struck with this simple inscription, and remembered that the white marble column reared amid the magnificent scenery of the Hudson, which I had seen, as I stood upon the deck of a boat, & before which had often stood, bore also in majestic simplicity the name of Kosciusko. It was late in the afternoon, and the group of peasants, two Poles from the interior and a party of the citizens of Cracow, among whom were several ladies, joined me at the tomb.—We could not speak each other's language, we were born and lived thousands of miles apart, and we were strangers in our thoughts and feelings, in all our hopes and prospects, but we had a bond of sympathy at the grave of Kosciusko. One of the ladies spoke French, and I told them that, in my far distant country, the name of their nation's idol was hallowed; that schoolboys had erected a monument to his memory. They knew that he had fought by the side of Washington, but they did not know that the recollection of his services was still so dearly cherished in America; and we all agreed that it was the proudest tribute that could be paid to his name on his monument. It meant that it was needless to add an epitaph, for no man would ask who was Kosciusko?

SWIFTNESS OF BIRDS.—A German paper, speaking of the swiftness of various birds, says: 'A vulture can fly at the rate of 150 miles an hour. Observations made on the coasts of Labrador convinced Major Cartwright that wild geese could travel at the rate of 90 miles an hour. The common crow can fly 25 miles, and swallows, according to Spallangnin, 92 miles an hour. It is said that a falcon was discovered at Malta 24 hours after the departure of Henry IV. from Fontainbleau. If true, this bird must have flown for 24 hours at the rate of 57 miles an hour, not allowing him to rest a moment during the whole time.'

METHOD OF RESTORING LIFE TO THE APPARENTLY DROWNED.

Recommended by the 'Royal Humane Society of England,' instituted in the year 1774.

Avoid all rough usage.

Do not hold up the body by the feet, nor roll it on casks or rub it with salt, or spirits, or apply tobacco.

Lose not a moment in carrying the body to the nearest house, with the hands and shoulders raised.

Place it in a warm room if the weather is cold.

Preserve silence, and positively admit no more than three intelligent persons.

Let the body be instantly stripped, dried and wrapped in hot blankets, which are frequently to be renewed.

Keep the mouth, nostrils, and throat free and clean.

Apply warm substances to the back, spine pit of the stomach, armpit, and soles of the feet.

Rub the body with heated flannel, or cotton or warm hands.

Attempts to restore breathing, by gentle blowing with a bellows in one nostril, closing the mouth and other nostril.

Press down the breast carefully with both hands and then let it rise again, and thus imitate natural breathing.

Keep up the application of heat—continue the rubbing—increase it when life appears, and then give a tea-spoonful of warm water, or very weak brandy and water, or wine and water.

Persevere for six hours.

Seek quickly for medical assistance.

PASSAGE IN HUMAN LIFE.

BY WILLIAM HOWIT.

In my daily walks into the country, I was accustomed to pass a certain cottage. It was no cottage *orne*—it was no cottage of romance. It had nothing particularly picturesque about it. It had its little garden, and its vine spreading over its front; but beyond these, it possessed no feature to fix it in the mind of the poet, or a novel writer, and which might induce him to people it with beings of his own fancy. In fact, it appeared to be inhabited by persons as little extraordinary as itself. A good man of the house it might possess, but he was never visible.—The only inmates I ever saw, were a young woman, and another female in the wane of life, no doubt the mother.

The damsel was a comely, fresh, mild looking cottage girl enough—always seated in one spot—near the window, intent on her needle. The old dame was regularly busied, to and fro, in household affairs. She appeared one of those good housewives, who never dream of rest except in sleep. The cottage stood so near the road, that the fire at the farther end of the room, showed you, without being rudely inquisitive, the whole interior, in the single moment of passing.

A clean hearth and a cheerful fire, shining upon homely, but neat and orderly furniture, spoke of comfort; but whether the dame enjoyed or merely diffused that comfort, was a problem.

I passed the house many successive days. It was always alike, the fire shining brightly and peacefully—the girl seated at her post by the window—the housewife going to and fro, catering and contriving, dusting and managing.

One morning as I went by, there was a change; the dame was seated near her daughter, her arms laid upon the table, and her head upon her arms. I was sure that it was sickness which had compelled to that attitude of repose—nothing less could have done it. I felt that I knew exactly the poor woman's feelings. She had felt a weariness stealing upon her—she had wondered at it, and bore up, hoping it would pass by—till, loath as she was to yield, it had forced submission.

The next day, when I passed, the room appeared as usual—the fire burning pleasantly, the girl at her needle, but the mother was not to be seen; and on glancing my eye upward, I perceived the blind close drawn in the window above. It is so, said I to myself, disease in its progress. Perhaps it occasions no gloomy fear of consequences, no extreme concern—and yet, who knows how it may end? It is thus that begin those changes that draw out the central bolt, which hold together families, which steal away our fireside faces, and lay waste our affections.

I passed by, day after day. The scene was the same—the fire burning, the hearth beaming, clean and cheerful, but the mother was not to be seen; the blind was still drawn above.

At length I missed the girl—and in her place appeared another woman bearing considerable resemblance to the mother, but of a quieter habit. It has easy to inrerpret *this* change; disease had assumed an alarming aspect; the daughter was occupied in intense watchings and fearing for the suffering mother, and the good woman's sister had been summoned to her bedside, perhaps from a distant spot, and perhaps from her family cares, which no less important an event could have induced her to elude.

Thus appearances continued for some days. There was a silence around the house, and an air of neglect within it; till, one morning, I beheld the blind drawn in the room *below* and the window thrown open *above*. The scene, was over—the mother was removed from her family, and one of those great changes effected in human life, which commence with so little observation, but leave behind such lasting effects.

THE ROSE-BED OF BENGAL.

Ghazipore stands upon the north bank of the Ganges, about 70 miles by water below Benares. It is not a very extensive town, but is justly celebrated as the Gaul-istan (rose-bed) of Bengal. In the spring of the year an extent of miles around the town presents to the eye a continual garden of roses, than which nothing can be more beautiful and fragrant. The sight is perfectly dazzling, the plain, as far as the eye can reach, extending in the same bespangled carpet of red and green. The breezes too, are loaded with the sweet which is thus wafted across the river Ganges. The flower is cultivated thus extensively for the manufacture of rosewater, that of Ghazipore being justly esteemed as surpassing in excellence every production of the sort. Whether or not this may be attributed to the superiority of the flowers, or the process of distillation, I cannot say; but, as the roses did not appear to me to possess greater fragrance than others of their class, I should rather refer it to the latter cause, unless, indeed, it be that the wonderful abundance of the material enables them to be more lavish in its decoction than is elsewhere possible. It is no less cheap than excellent; a gallon of the most delicious may be purchased for seven or eight shillings. They do not, however, understand at Ghazipore the art of distilling the *air* of roses in the same perfection as the Persians. The spurious compound which they endeavor to palm upon the traveller is weak, and possesses a sickly, disagreeable odor, foreign to the rose; but the purchaser is often deceived by a little of the true *air* being rubbed upon the stopper and neck of the bottle. The prices demanded for this miserable imitation are exorbitant, the explanation of which I received from one of the vendors; he assured me that long experience had taught him that it was part of the character of the English to despise every thing cheap, but to consider any thing choice and excellent which was extravagantly priced.

[From the Newark Sentinel.]

FRUITS OF READING.

'*Undique collatis membris.*'

BOOKS.

'Books are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul was whose progeny they are; nay, they do preserve as in a phial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive as those fabulous dragon's teeth, and being sown up and down, may chance to spring up armed men. And yet on the other hand, unless wariness be used, as good almost kill a man as kill a good book. Who kills a man, [illegible] creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. Many a man lives, a burden to the earth; but a good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. It is true no age can restore a life, wherefore perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary, therefore, what persecutions we raise against the living labors of public men, how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom, and if it extend to a whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the etherial and fifth essence, the breath of reason itself, slays an immortality rather than a life.'—*Milton.*

Wondrous indeed is the virtue of a true book! Not like a dead city of stones, yearly crumbling, yearly needing repair; more like a tilled field; but then a spiritual field; like a spiritual tree, let me rather say, it stands from year to year, and from age to age, (we have books that already number some hundred and fifty human ages;) and yearly comes its new produce of leaves (commentaries, deductions, philosophical, political systems: or were it only sermons, pamphlets, journalistic essays) every one of which is talismanic and thaumaturgic, for it can persuade men. O thou who art able to write a book, which once in the two centuries or oftener there is a man gifted to do, envy not him whom they name city-builder, and inexpressibly pity him whom they name conqueror or city-burner! Thou, too, art a conqueror and a victor; but of the true sort, namely, over the devil. Thou, too, hast built what will outlast all marble and metal, and be a wonder-bringing city of the mind, a temple, and seminary and prothetic mount, whereto all kindreds of the earth will pilgrim—Fool! why journeyest thou wearisomely, in thy antiquarian fervor, to gaze on stone pyramids of Greece, or the clay ones of Sachara? These stand there, as I can tell thee, idle and inert, looking over the desert, foolishly enough, for the last three thousand years; but canst thou not open thy Hebrew Bible, then, or even Luther's version thereof.'—*Sartor Resartus.*

Golden passages these from books that the loud, eager, feverish world seldom hears of—and yet what delight have they afforded to thousands of simple hearts? We cannot help believing that it would be greatly for the good of the minds of the rising generation, if they should now and then turn back with affectionate reverence to the first mute teachers of the past. Nothing can be more destructive of all nice powers of perception than that perpetual transition from one new trifle to another in which the lives of what are, by courtesy, called 'the reading public,' are consumed. Nothing is more certainly productive of mental imbecility than a fondness for the ephemeral books and magazines that serve only to nourish an epicurean sensibility to mere verbal elegance.

We talk of the passion of the Athenians for theatrical shows, but our own passion for frivolous reading is not less absurd.

OFF WITH HIS NOSE. An English newspaper says that the new Russian Minister to the United States is called Somonosoff (saw my nose off.) An *attache* of the same legation in Washington, Biowmanozorf (blow my nose off.) Besides which we have Colonel Kutmanosof, of the imperial guard, (cut my nose off.) Marshal Pullmanosof, (pull my nose off.) General Nozebegun, (nose begone,) and many others.—*Merc. Journal.*

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